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DEVOTED TO PRACTICAL CHRISTIANITY

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MAN'S SUPREMACY OVER THE MANIFEST WORLD

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GENERALLY speaking, people are becoming aware in these days that the reality of the manifest world rests upon the ideas that brought it forth. It takes no great metaphysical knowledge nor scientific reasoning to discern that the reality of the chair you sit on is the idea that begat the chair. The chair may be changed in form, but the idea remains intact. The chair idea has been impressed upon the Universal Mind-Substance, and anyone wishing to bring forth a new order of chairs, has the benefit of all registered ideas of chairs the moment he begins to concentrate his mental powers toward the fulfillment of the desire to create a chair. Similarity and duplication of inventions is accounted for in this manner.

When we are working with ideas we are also impressing pictures of these ideas upon the underlying substance, and these pictures later work themselves out as the manifestation of the creative idea. Man is master of the thing formed in the degree that he is master of the idea that formed it. The power to form ideas in substance and bring them into visibility is vested in man, and this realization alone does much toward casting out thoughts of lack in consciousness. With the proper understanding of the relation of the idea to the thing desired, we can bring into manifestation all needful things. Jesus demonstrated this law when he multiplied the loaves and fishes, and many of the Hindu sages have developed this power to a marked degree.

The first step necessary toward mastery of the world of form is involved in the word *renunciation*. We are to prove the Principle because of the joy of proving it and not be-

cause of the gains that may come to the individual. Renunciation means not only forsaking all desire for the manifest gain, but also the desire for reputation and exaltation. The truth of the matter is that spiritual law is the natural law under which man is destined to live, so we only expose our ignorance when we are excited or surprised at the unusual. It is much more scientific to express surprise at the prevalence of error than at the so-called marvels of spiritual law.

When man loses all desire for possessions, whether they be money, houses, lands or whatever, he will be in a position to bring out of the invisible that which he needs. But so long as he is overstocked in any particular in the manifest, the creative ideas, which are free-flowing, do not have perfect circulation, and stagnation rather than growth is the result. It does not follow that when one has given up all desire for manifest gain that he will be stranded or penniless. Rather, under the spiritual law of attraction, he will have more abundance with which to carry out any cherished plan than under the temporal law, because he will be continually inviting an inflow from the omnipresent fullness of Spirit.

Love is the attracting magnet of mind, and a proper balance must be struck between wisdom and love in consciousness before one can prove his mastery over the realm of manifestation. It is neither love nor wisdom to use mental powers to prove the law of abundance, when one has in mind certain people through which his supply must come. This process is highway robbery on a little higher scale than that of the bandit, and is not becoming to the Lord's stewards. It is only logical that one's manifest abundance should come into visibility through the exterior channel most in harmony with the ideas dominant in mind. If your work is healing the sick through the operation of the Divine Law, you may expect the law of giving and receiving to be equalized between your patient and yourself. This is not a personal giving and receiving, but the operation of a universal law of demand and supply. Every individual measures his own capacity of receiving by the *quality* of his giving.

There has been much conjecturing, on the part of the physical scientist, about the fourth dimension, and the idea has been somewhat clothed with mystery. The fourth dimension is the unity of mind, idea and manifestation as

omnipresent Spirit, and is that process in which forms lose their apartness and become interpenetrating. Jesus demonstrated the fourth dimension in the way he handled his body form after the resurrection. Under the Divine Law man's body and the Universal Substance merge in Divine unity. When all resistance, opposition, friction, all ideas of space, time and matter are dissolved from the consciousness, the manifest body will follow the thought instantly. In other words, the thought and the manifest thing are one, standing as the within and the without of an idea. The importance of thought-control presents itself when we view the possibilities of man as Mind. It would be exceedingly disastrous to the formed body-idea if it were to follow the promiscuous thought of the mind. One might be halfway to New York in mind and body, when a change of base of thought would suggest change of destination, and the body be rent asunder by the conflicting thought. It is a wise Principle which decrees that man cannot return unto his original Edenic state until he knows how to handle again the primal ideas of Spirit. In the consciousness of the fourth dimension, people as well as things are translated into ideas, and dealt with from a wholly impersonal standpoint.

An understanding and realization of God as omnipresent life, substance and intelligence must precede the exercise of power over the manifest world. Everything about us is teeming with vitalizing life and responsive intelligence. There is in reality no solid formations. That which appears to be solid is but an aggregation of thought-egos. An experience which I had last spring emphasizes this fact. For some time I have been conscious of the manifest world as intelligent mind-bodies revolving about a central idea, which holds them together and which governs the character of the whole formation. I stepped into a high-class grocery to get a box of strawberries which appealed to me because of their unusual quality. As I picked up a box I was suddenly conscious of those berries as intelligent mind-bodies and I could see right through them like I see through any idea. I perceived that down near the bottom of the box there were some dead (inactive) berries. The clerk approached with a pleasant, "Take that box" air, and was apparently cha-

grined at my telling him there were rotten berries in the box. With more than usual assurance he rolled them out on his hand, and was greatly dismayed to find that I was correct in my deduction. Being a wise clerk he looked me in the eye and asked how I knew those berries were in the box, explaining that could they have been seen from the surface the box would not have been on exhibition. I told him I had a *discerning eye*, and my business in life was *to see through things*. He looked at me like he felt he was about to discover something, but I had told him as much as he was "able to bear" then, and came on my way rejoicing in this evidence of the omnipresent intelligence made manifest to my conscious mind as a natural expression.

When one gets a new inspiration he should seek to discover just what relation it bears to his manifest world. Following up this process of reducing everything in the manifest world to ideas, one comes naturally into a realization of the oneness of the idea and the thing manifest. Man himself is but the formed ideas of Man in Divine Mind, and bears the same relation to God as a chair bears to the idea that brought it forth, intensified, however, because man is the supreme idea of Divine Mind made manifest. Man is the Lord God of creation, and has authority over every living thought.

The power of the *I Am* man is the connecting link that relates wisdom, the knowing quality of Divine Mind, and Love, the feeling side of Divine Mind, to the realm of manifestation. Power is the Jesus quality of Mind, and the avenue through which substance is formulated into the thing desired. Power to relate ideas in the abstract must be followed by power and dominion over the thought-world. When the thought-world has been purged of selfishness and one's forces are consecrated to Spirit, one can be safely trusted to exercise authority and power over the manifest world. In fact, power and authority over the manifest world follow naturally the attainment of power over the world of ideas.

Following up the idea of things being manifest life, substance and intelligence, as evidenced in the matter of the strawberries, I continued to treat everything about me as teeming with life until I was inclined to apologize to a chair

if I bumped into it. Later, the following demonstration came to pass as the natural result of my growing consciousness of the capability of omnipresent life, substance and intelligence to respond to my demand upon them:

As I was standing in my dressing room one evening, I looked about for a coat-hanger upon which to hang the coat of an expected guest, but no hanger was in sight. Immediately I was conscious of thinking that I did not have to search about for hangers in the usual method, and the words, "I am master of the world of form," took shape in my mind. Simultaneously I planted my feet firmly on the floor, which is characteristic when I feel powerful, and I gave the hanger no further conscious thought. A few moments later a coat hanger *winged* its way from behind some clothes, brushed gently by a soft waist, which could have been easily knocked down by rough handling, and placed itself upon the only vacant spot on my dresser, touching my hand as it arrived, as much as to say, "I came in answer to your demand." The most gratifying thing about the whole matter was the feeling of perfect poise and naturalness in which I received the manifestation of the idea I had held in mind, for it proved to me that the consciousness of the supremacy of Spirit is being written in my heart, and firmly established in my inward parts.

I have had other evidences of the increasing and multiplying power of Divine ideas to change the relative world of form, but these experiences have been more greatly felt than seen, and until I can offer tangible proof they are better thought about than talked about.

The Weekly Unity, under date of September 4, 1915, contained a discourse on a "Display of Mental Powers," which emphasized the power of a Hindu teacher over ideas and their manifestation. We quote herewith interesting excerpts from the above named article:

"You claim that it is the soul, the divine part of man, which controls mind and that it is the mind which controls this transformation of matter. You must be able to produce any substance from the all present essence."

"Perfectly correct," he replied. "It all depends on whether you have developed this mental or spiritual faculty. What do you wish me to do?"

"Produce a piece of lead," I asked. The holy man requested us to remain perfectly quiet in our chairs. He himself sat still, straight without moving, fixing his gaze on some seemingly far-away object. At first nothing happened, and the dark features of the immovable figure looked like carved stone. He apparently made a supreme effort of concentration, lost entirely in his thoughts, till a slight noise on the table in front of us attracted my attention. Little blue flames were dancing up and down, making a sound as if some dry wood were burning. Soon they became larger and light vapors filled the air. This lasted a few minutes. I looked from the Hindu to the table and from the table to the Hindu, but he remained as immovable as when he started. At last the flames became smaller again, then disappeared. Our visitor returned to life again and smilingly said, "See, and take your lead, young man." The doctor and I were extremely surprised, for truly there was a piece of lead as large as an egg; pure, heavy lead and we could not help looking at each other in utter amazement at this exhibition of extraordinary power. Still I think that both he and I were not convinced that some trickery might have been used to deceive us. Our visitor, however, said:

"The human soul has received mastery over all that is on this earth. This is no idle theory, and if we only understood things better how much better would life be."

I told him that I wanted another proof. He agreed.

"Kindly clean that table of everything that is on it," our guest asked. So we did. Then he asked once more for absolute stillness and again started to concentrate all his attention on some far-away, unseen object. His eyes seemed to penetrate to something that did not exist for us. I kept a close watch on what was going on; so did the doctor.

It seems hardly credible, but the most unexpected happened. Slowly the Hindu began to rise. I was at first not certain whether it was imagination or not, but he went upward, chair and all. Slowly and surely he went higher and higher. And still he sat absolutely still. No movement betrayed that anything unusual was happening. When he had reached a little more than the height of the table the chair began to move sideways till it was exactly above it and slowly it came down without the slightest jar till it stood right on the table.

I remember as well as if it were today that I actually pinched my hands to be sure that what I saw was real. I knew that I was not hypnotized, as I was well aware that

you cannot be brought under the influence of anybody against your will.

When the chair was well in rest our guest seemed to relax. His rigidity disappeared and before we had decided whether we were being tricked or not his voice sounded from the table, alive enough.

"Please convince yourself that I am really here and that I am not trying to play a trick on you."

Both the doctor and I stood up and walked the two steps which separated us from the table and convinced ourselves beyond the slightest doubt that our visitor sat on the chair on the table alive and well and that it was not his shadow or his ghost.

When we felt entirely satisfied, he came down, stepping from the table, as we agreed that it was not necessary to return by the same way as he had come.

As I was not entirely satisfied yet, however, in regard to some phenomena which I had seen performed before, I asked the holy man whether he would be kind enough to make a plant grow in our presence provided I could give him the seed myself and gather the earth. He was perfectly willing. So the doctor called a servant to fetch a large flowerpot, while I went and sought a seed of the mango, a fruit which is very general in India and which I soon found in the kitchen. We took some earth from the yard and put the seed ourselves in the flowerpot, about four inches deep in earth. Then the pot was carefully put on the table.

Our visitor had not touched either pot, seed or earth, that was certain. He requested us to put some cloth over the pot, which was done, and then he started the same process again which I have described above. Again the intense concentration and soon we saw the cloth move up, the plant was apparently growing. Full of expectation I was waiting. The cloth raised itself about a yard high when the Guru stopped his work. "Look," was all he said, and there we found a little tree, with leaves a-stem, and what was more, blossoms and even one little fruit.

There was no longer any doubt the thing was possible. No chemical preparation was put in the pot, that was certain, and I felt that I stood before something more than simple bluff or trickery. The whole process lasted about a quarter of an hour, but who had ever seen any man perform such a miracle that he could intensify life to such an extent? There are things which are hidden from the vision of many of us, but some seem to have penetrated the secrets of

Nature to a remarkable extent. Naturally this last performance made the question come to my lips: "If you can make plants grow, can you also stop their growth?"

"Of course," he replied. "Look at that little tree there standing at the side of the porch. Of course it is a pity to destroy it, but sometimes we may do things when we have a purpose which promises to warrant certain results for the general good." While he looked at the tree slowly its leaves fell down as if some gale had struck it. It actually withered while we were looking at it. This was more than I expected. Here then was a man for whom not only the laws of Nature held no secret, but who actually commanded life and death, even if it was only a plant. We talked much that night, till very late in the evening. I could not doubt that our guest was not only a man who had the most wonderful powers, as he had already demonstrated, but his principles were of the highest. Moreover he possessed a knowledge of nearly every subject which we touched upon that was extraordinary. And this was a man who seemed to have no desires for himself.

Metaphysicians should seek to follow the method employed by Jesus in proving his mastery over ideas and their manifestation. He exercised his God-given authority when there was an apparent need, thereby preserving the sanctity of the things of Spirit. One may tell the good news through the verbal or written word that others may know that the "Lord is in this place," which we have heretofore thought material and lifeless, but there is no occasion to utilize the powers of Spirit in order to be entertaining. One can give no sign to an "adulterous generation" that will carry with it the sacredness of Spirit, when displaying one's powers for the express purpose of being seen or heard of men. The "fakirs" of India have cheapened the philosophy and demonstrations of their sages, because they have turned their powers into money-making entertainments.

As we grow in the consciousness of the omnipresence of God as living, intelligent, responsive Mind-energy, and the power of man to move upon this energy with harmonious thought and word and create every needed thing, the futility of avarice, greed, personal ambitions and selfish pursuits will be all the more clearly seen in their true light, and man will not only establish his freedom to give the substance of his thought to the contemplation of things of Spirit, but he will

also be able to carry on the external activities of living in the joy and delight of one who feels himself a master, and proves it by his works. Instead of resorting to physical or external means, he will know what he desires to accomplish, and simultaneously with his mental conclusion will come into manifestation the finished product. A great age has dawned for humanity, an age in which man is proving the power of Mind both to make and to unmake the world.

MEDITATION AND RESPONSE

For Body Cleansing and Renewing

I am the resurrection and the Life.

Christ in me my hope of glory.

My mind and body are renewed through the regenerating Christ Life now expressing in me.

Christ in me my hope of glory.

Create in me a clean heart, O God, and renew a right spirit within me.

Christ in me my hope of glory.

I am established in the power, mastery and dominion of the Christ Self.

Christ in me my hope of glory.

I am renewed in the spirit of my mind.

Christ in me my hope of glory.

I am transformed by the washing of regeneration and renewing of the Holy Ghost.

Christ in me my hope of glory.

I am conscious of the purifying Christ Life, active in and through my being, transforming me into the *new creature in Christ.*

Christ in me my hope of glory.

The Spirit of him that raised up Jesus from the dead quickens my body, restoring me to wholeness and perfection.

Christ in me my hope of glory.

Jesus . . . was no inventor of new things, but a discoverer of the spiritual significance of things known to men to be ordinary.—*Abraham Mitrie Rihbany.*

RESTORATION TO ABUNDANCE

Stenographic Report of Remarks by CHARLES FILLMORE, *at Unity Center, Kansas City.*

NE who knows Principle—that is, knows what God-Mind is—has a certain inner security. This knowledge and security establishes in the consciousness of every individual a great and broad understanding of the principles upon which all life and all existence depend. Some people think that we are teaching here a sort of new therapeutics, or another religion, or that it is just an imaginary religious fad we have set up. Well, it is not anything of the kind. Our religion is based upon certain principles just as gravity is based upon a principle, or any of the exact sciences, and we have found that principle to be that God is a Great Universal Mind working under mind-laws. This doctrine which we teach will fit any religion—that is, it will point out the real in any religion. It will show where the false is and where the true is. You will be able, if you know the Principle, to detect instantly whether a certain religion is founded on facts or whether it is built upon a basis of man-made ideas. About nine-tenths of the religions in the world are based on what men think about certain propositions. But when you know the Truth you can tell the difference. You can sift out that which is real and that which is not.

But it is necessary in order to demonstrate this Principle, that we keep establishing ourselves in certain statements of its law. The more you can present to your mind certain propositions that are logical and true, the stronger that inner security becomes to you. The mind of man is built upon Truth. In other words, the clearer your understanding of Truth is, the more substantial your mind becomes. This reveals, then, that there is an intimate relation between what we call the Truth and the Substance of Being. The one Mind, when it is in action in your consciousness, will, though the universal law of sympathy of thought—that is, like attracting like—lay hold of this Substance. Thus the more you know about God, the more successful you ought to be in handling your body and your affairs. So the more

you know about God, the healthier you ought to be. And, of course, if you are healthy the more beautiful you will be and the happier you will be. And if you know how to take hold of this Universal Substance and use it whenever you need it, the more prosperous you will be. Do you not see how its presence enters into every detail of your life? But we must establish ourselves in the security of the Universal Life, Love, Substance and Intelligence, which is the One Mind, and its Law.

Just here is another point in this doctrine—there is a law governing all true action. Nothing comes by chance. There are no miracles—nothing happens; there is no such thing as luck, but always cause and effect. This is reasonable. It appeals to everybody's innate logic that all things have a cause and that everything is under a law. The happenings that seem miraculous are simply ruled by a law that we have not yet discerned. But the ignorant mind says, "It is a miracle; God must have done that." God does not do anything at all. God gives man the law and man puts it in operation. God is the Law. God, like our United States Congress, has established the laws that are to rule the acts of men. Those who keep the law are rewarded with its protection. This is security. Exactly the same thing is true in the Universal Law. Our congressmen do not go out and chase up and down the land every man who transgresses the law; that is left to the executive power. So, God is not here compelling us to follow his Law. It is left to us how we shall do. The Holy Spirit is the executive official through which Divine Mind carries out its Law.

If you understand this, you can see how you inherit the power of Divine Mind. You are using that organism of yours to carry out a law that God has established as a guide to all creation. If you carry that law out righteously, you cannot help but get righteous results. If you break the Law —well, that is your lookout. God cannot help it; God has made the Law and there are certain rules of that Law. Blackstone says that law is a rule of action. Exactly so with God's Law. And if you follow these rules, you will be sure to demonstrate the Truth.

"But," you ask, "what are the rules of the Law?" First, God is Good and all of his creations are good.

Now, if you can get that fixed in your mind, you will demonstrate good, and you will not have anything but good come into your world. If you let in the error thought that there is evil, and that you are as liable to evil as you are to good, you will have evil conditions. But remember they are not fundamental in Divine Mind. If you say, "I am the child of the Absolute Good; God is good and I am good, and everything that comes into my life is good, and I am going to have only the good," you will change the current of your thought right away and begin to build good brain-cells that will know the Good, and only the Good. Then everything good will be attracted to you and your life will be a perpetual joy. I cannot tell you why this is so, but you can prove it for yourself. If you start out right now with that idea of eternal goodness in your mind, and talk about the good only, and see with your mind's eyes everybody and everything as good, you will demonstrate all kinds of good. Good will begin to manifest in you, and soon everybody will be seeing good in you.

This is the way the One Mind expresses itself through man. If man uses the law in this sensible way, he will get the desired results; if he uses it in the opposite way, he will get the opposite results. This is true also in our demonstrations of prosperity. We cannot be very happy if we are poor, and really nobody has a right to be poor. It is a sin to be poor. I have been asked if Jesus Christ gave any example of poverty being a sin. Yes, you will find it in the parable of the Prodigal Son. This is one of the texts most often used to preach to moral sinners, but a close study of it shows that Jesus was teaching the sin of lack and how to gain plenty. Jesus said that this son took his inheritance and went into a far country and spent it with harlots. He spent his goods in riotous living and was in want.

When this son returned to the father's house, was he accused of his moral shortcoming? Not at all. The father said, "Bring forth the best robe in the house and put it on him." That was a lesson in good clothes. It is a sin to wear poor clothes. This may seem rather a sordid way of looking at Jesus' teaching, but we must be honest with the parable.

What next did the father do? He put a gold ring on his finger? Another evidence of prosperity. A ring is a symbol of the unlimited. There is no end to a ring. It also represents omnipresence and omnipotence in the manifest world. Everything that moves forward—all the machinery of the universe—rides upon wheels. When we know "how the wheels go round" in Divine Mind we shall know all things, and that is what a ring represents. When the father gave that ring to the son, he gave him the key to all life activity. He gave him power in every avenue of expression—omnipotence, omniscience, omnipresence—"All mine are thine." This is what the Father gives when you return to his house of plenty.

The Father also said, "Put shoes on his feet." The feet represent that part of the understanding that comes in touch with earthly conditions. We have in the head the understanding that comes in touch with spiritual things, but when you read in Scripture about the feet, you may know that it pertains to understanding of material things. Probably some of you are being taught in dreams; you may dream about wearing old shoes, or losing your shoes, or of your feet being muddy. If you want to know the meaning of these symbols, study your thoughts in relation to the world about you, especially the material world, and you will find that you have gotten down in your thinking to some very material basis. When the Lord puts shoes on your feet, you will dream of new shoes, which means that you are thinking spiritually.

Then the next thing that the father did to his restored son was to proclaim a feast for him. That is not the way we treat our moral sinners; we put them in jail. But the Father does not do that way; he gives a feast to those who look to him for supply. The "fatted calf" represents universal substance in its richness.

I have heard numerous sermons preached from this text, and never one that brought out the prosperity side of the parable. Every one of them told about what a bad man this son was, and that there is more rejoicing in the kingdom of God over the salvation of one sinner than over the ninety and nine righteous. I interpret it that Jesus gave us a lesson on prosperity, showing us how the people who are dissipat-

ing their substance in sense ways are sinners, and how they may become prosperous again by returning to the Father. There are plenty of lessons in the Bible for moral delinquents; then what is the use of twisting Scripture when it is so plain that this lesson refers to the dissipation of substance? Jesus said that this youth wasted his *substance* with harlots in a world where the Divine Law does not prevail. Then, if we would get at the right use of the Divine Substance and the Divine Law, we must come back to the Father's house—not only in health, but in our resources; because if you are not resourceful, if you are not secure in your handling of the One Divine Substance, you are not secure in anything. We live in a world where substance is a very important thing. This Unity Society receives nearly a thousand letters a day asking our prayers, and the great majority of these letters tell what a hard time the writers are having in finances. Not all are seeking financial prosperity. Many have ideals they want to attain. But they do not always use the law in its broadest way in attaining their ideals. I remember seeing a letter not long ago from a lady who said that since she had studied our philosophy she had demonstrated nearly everything, but that she did not always hit the mark. It took her only six months, she said, to realize her heart's desire—and six years to get rid of him. Here personality used the law and got what it went after.

So we see that Wisdom should be sought that we may know what our good is. Wisdom is a part of this Universal Substance that we are dealing with, and we must handle it wisely. Make a declaration of Divine Wisdom vigorously in every thought. If you do not think right, you will not act right; you will not have right conditions in your world. Then you must have Wisdom. Solomon asked the Lord above all things to give him Wisdom, and after he got the Wisdom, riches and honor were added. So in your demonstrations of this wonderful Law, remember to ask first for Wisdom, and then you will not be a prodigal son.

Then let us observe the Divine Law and enter the very Truth of Being, and realize that there is an all-providing health and support, and that our Father is always here—that he is constantly giving to us just as fast as we will acknowledge and take under his Law. We can take our

inheritance and divorce ourselves in consciousness from the One Mind, but we always suffer the results; because we do not do things in Wisdom. Let us enter first into Divine Wisdom, then we shall know how to handle our substance, and there will be revealed to us the Law, the wonderful Law. Then we shall declare with assurance, "The All-Providing Mind is my Resource, and I am Secure in my Health and my Prosperity."

HELPFUL SUGGESTIONS

1. Stop thinking and talking about sin and sickness, of every name and kind.

2. Stop all condemnation of yourself and your brother.

3. Do you know that by faith in God, through Christ, the Truth, you are now every whit whole?

4. That it is God that healeth you of all your diseases?

5. Have you not already been awakened through your suffering to turn to God and live?

6. Declare every hour of your life that God is your life, and your strength.

7. That it is the Spirit that quickeneth; the flesh profiteth nothing.

8. Are you keeping your heart and mind stayed on God (Spirit) or on your flesh?

9. Why not put your faith in God, instead of drugs?

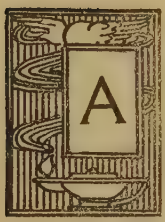
10. Let it be said of you, that your faith has made you whole.

11. Have faith in a whole spiritual body and perfect action in every part, for the body is the temple of God.

12. Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you? (I Cor. 3:16).—*Contributor.*

He who has the quest of the good in his heart relates himself thereby with all the higher powers and forces of the universe and they aid him at every turn.—*Trine.*

THE VALUE OF WORDS



A WORD is defined as the sign of an idea. Every word represents a certain idea, and when the word is spoken, the idea is conveyed to the mind. But a word is more than a sign. It is alive with the substance, intelligence and power of the idea it represents. The kind of ideas held in the mind of an individual determines his character, and if ideas have such power, the words containing and expressing such ideas are also powerful. Therefore the wisdom of being careful in the use of words is easily proved. Solomon showed great understanding of the power of words, and every student of Truth would do well to familiarize himself with the Proverbs in which the wisdom of Solomon is expressed.

One of the fundamental principles of the Truth of Being is that only that which is in Truth is real, from which it follows that everything not in Being is unreal. Every idea founded in Truth is real, vital, powerful *in itself*, and its word of expression is like unto it. Every idea not founded in Truth is unreal. It has no substance in itself, but derives all its power from the force and substance infused into it by the mind that holds it. Unreal conditions are undesirable, and the problem before the race is how to be free from them. People taught of the Spirit have found that since all conditions rest upon ideas, a change can be made only by changing the sustaining idea. Since words express and convey ideas, all words representing errors should be avoided. Therefore it is not wise to name error conditions further than to deny them. The continual use of any word that names error keeps the error alive in consciousness, and so long as it is kept alive it continues to manifest.

Knowing the law by which the manifest world has appeared, we do not judge of the reality of things by appearances, but go back to the idea that has caused the manifestation and judge of it by the standard of Truth. In and

through the realm of ideas all the manifest becomes subject to us, for we look back of every appearance and study its name and see for ourselves what has produced the manifestation. To the extent that we know the Truth we are masters of ideas and can drop out of mind every untrue idea and establish the true.

One of the errors that darkens the minds of men is the belief in matter and material conditions. In reality nothing is material. Everything is pervaded with the everywhere-present Life and Intelligence of Spirit. We, therefore, think it wise to drop the use of the words "matter" and "material," except when it is found necessary to deny specifically the name which helps to support and keep in evidence the seeming condition of materiality.

This is an illustration which everyone can carry further for himself. It will be readily seen that names of diseases should not be used in conversation, nor in thought, because the name carries with it the suggestion of symptoms and certain results.

It should be remembered that merely changing the name of a condition does not affect the condition in the least, so long as the old idea remains. For instance, it is not wise to talk about death, so some have thought to get around the problem by calling death by some other name. But no matter what the name, so long as it signifies the separation of spirit, soul and body, the results are the same. So let us be honest with ourselves and not be deceived with a play upon words.

THE UNREALITY OF "OBSESSION"

There is a belief called "obsession." Teachers and healers meet this so often in their work that they need to know whether it has any foundation in Truth.

The term "obsession" is usually understood to mean the control of an individual by a dead person; but it is assuming too much to take for granted that the word "spirits" refers to people who have died. Some translations give the word "demons" instead of "spirits," and this is a clearer rendering.

Students of Scripture who also study mind know that all conscious thought becomes subconscious, and an error may be held in thought until it is so firmly fixed and so strong that it takes control of the man. Such controlling mental states are the "demons" which are to be cast out. Anger, jealousy, greed, appetite, passion—these traits when allowed to become dominant are demons. An individual who gives up to a demon loses control of himself and does many things that his friends cannot account for, and seeing him not normal, they conclude that he is obsessed or insane. So long as his condition does not attract attention he is considered sane, although he may be wholly possessed of some idea, such as the making of money, or self advancement, or some other ambition that centers about self and severs connection with the Divine Law.

The remedy is "fasting and prayer;" that is, denial of the error and abstaining from it, and affirmation of and obedience to Truth. If a man has given himself up to anger until he has lost the mastery of himself, he needs to affirm his Christ power and dominion over every angry thought, and refrain from feeding the false state of mind by further outbursts of temper. Whatever the error may be, the Christ dominion should be declared, and the error denied in thought and act.

All causes are in the mind. If you look to the outside for the sources of trouble, you only waste valuable time. Even if you have the right remedy, the Word of God, you will not bring about freedom and healing while you are applying the remedy to some imaginary external cause. It is sense consciousness that throws men off their balance. Repeated giving up of himself to sensation results in man losing his center and his *I Am* directive power. As a rule, he and his friends would rather attribute his condition to a mysterious Providence, or to the dead, or to almost anything that will free him from responsibility. But the Lord says it is "iniquity" that causes every discord. Study of mind action proves this to be true.

In treating disease it is found necessary to drop out of

mind the name that has been given to the appearance. It is hard for anyone to rise out of the thought of rheumatism while holding in mind all the symptoms and results that the name suggests.

Healers should be just as wise in denying the name "obsession." It should not be talked about, thought about nor believed in in any way. It is not true in the Absolute and is therefore not true at all. Instead of building up in your patient's mind all the commonly accepted beliefs about obsession, deny them all and set him free in his *I Am* dominion.

WORD FORMULAS

We do not claim that the word formulas we give will take the place of that "righteousness" which Jesus said was the price of the kingdom. These self-treatments are good, so far as they go, and many have found them the open door to the larger knowledge, but no one should presume that they constitute all, or even a part of that deeper wisdom which comes with the quickening of the Spirit. Words and formulated statements of Truth are but echoes of Truth. To know the Truth you must go into the realm of the formless and nameless and wordless.

Physiologists tell us that gray hair is caused by devitalized hair follicles. What caused the devitalization? It may have been fear or worry or anger. Fear has turned the hair white in a single night. Mental anguish has done likewise. Certain kinds of fever, which are usually the reflex of anger currents in the mind, burn out the follicles. The belief of old age and loss of vigor depletes the life flow to the head, and the hair grows scant and gray in consequence. Thus we see that a statement that would heal one case might not another. In general, we should all deny old age and the human belief in senility and decrepitude. It is a base libel on God and man. We all dread the "sans teeth, sans eyes" and sans everything else age of the flesh consciousness. God has no part in it, and man repudiates it at every turn. Old people are respected for what they have been, but they find scant welcome in the business or professional world. The

man who believes in old age is finding by hard knocks that he is out of place in the world of eternal youth. What is the remedy? Begin right now to deny old age. Affirm the vigor of youth as yours by Divine Right. Find out the sins that are causing your body to take on the evidences of old age, and "repent." Cast out worry, anger, condemnation, lust, fear, and the many terrors of ignorance and superstition, and affirm the love and protection of our ever-present Father. Get acquainted with God through prayer, meditation and affirmation until you feel the pulsation of the Divine Life in your body, and know the leading of the inner monitor.

A metaphysician writes: "About three years ago the belief in old age began to take hold of me. I was nearing the half century mark. I began to get wrinkled and gray, my knees tottered, and a great weakness came over me. I did not discern the cause at once, but I found in my dreams I was associating with old people, and it gradually dawned upon me that I was coming into this phase of race belief. Then I went to work with a vim. I repudiated the whole world of old age and decrepitude. I denied them any place in my mentality. I spent hours and hours silently affirming my unity with the Infinite Energy of the One True God. I absolutely refused to sympathize with old people in any way. I associated with the young, I danced with the boys, sang coon songs with them, and for a time took on the frivolity of the thoughtless kid. In this way I switched the old age current of thought. Then I went deep down within my body and talked to the inner life centers. I told them with firmness and decision that I should never submit to the old age devil—that I was determined never to give in and that they had just as well avaunt first as last. Gradually I felt a new life current coming up from the life center. It was a faint little stream at first, and months went by before I got it to the surface. Now it is growing strong by leaps and bounds. My cheeks have filled out, the wrinkles and crow feet are gone, and I actually feel like the boy that *I am*. 'God is not the God of the dead but of the *living*.'"

FALSE NOTIONS OF SPIRITUAL PROGRESS

"Almost all who aim at serving God do so more or less for their own sake. They want to win, not lose; to be comforted, not to suffer; to possess, not to be despoiled; to increase, not to diminish. Yet all the while our whole interior progress consists in losing, sacrificing, decreasing, humbling, and stripping self even of God's *own* gifts, so as to be more wholly *his*. We are often like an invalid who feels his own pulse fifty times in the day, and wants the doctor to be perpetually ordering some fresh treatment, or telling him how much better he is. This is all the use that some people make of their spiritual director. They move round and round in a petty circle of easy virtue, never stepping beyond it heartily and generously; when the director (like the physician) is expected to soothe, comfort, encourage, foster delicacy and fastidiousness, only ordering little sedative treatments, which drop into mere habit and routine. Directly they are deprived of sensible grace, which is as the milk of babes, such people fancy all is lost. But this is plain proof that they cling overmuch to means, overlooking the end, and that self is their main object.

"Privations are the food of strong minds: they invigorate the soul, take it out of itself, and offer it as a living sacrifice to God; but weak people are in despair at the first touch of privation. They fancy that all their work is being overthrown just when it really is beginning to be solidly fixed and thoroughly purified. They are willing to let God do what he will with them, provided always it be something great and perfect; but they have no notion of being cast down and crushed, or of being offered as a sacrifice to be consumed by the Divine flames. They seek to live by pure faith, yet want to retain all their own worldly wisdom; to be as children, and yet great in their own eyes. But what a mere spiritual chimera this is!"—*Fenelon.*

The foregoing has a message that everyone who is trying to live the spiritual life should heed. We have never emphasized the thought of suffering in connection with spiritual growth, because suffering is not a means of development. That it does sometimes accompany the passing away of error from human consciousness none will deny, but it is lack of discernment that leads one to think that an incidental experience is itself a cause. The purifying power is Spirit, not suffering.

A glimpse of this truth has led many to believe that they can slip into the kingdom of God without any sacrifice of self. Between the two extremes of exalting suffering as a means of spiritual growth, and expecting to gain heavenly things without giving up the personal, the truth is found, and the article quoted above expresses that truth clearly. The one aim in all spiritual seeking should be to find and know God and be consciously one with him in the relation of Father and Son. Nothing else will satisfy. The longing for spiritual consciousness will keep urging us on until we see that there is nothing to be desired but God.

METAPHYSICAL PHARMACOPŒIA

PRESCRIPTION DEPT.

Sept 19, 1917.

FORMULA - 7-9-11-8
GOD'S SUCCESS ELIXIR

℞

Character	℥i
Health	℥i
Judgment	℥i
Humor	℥iv
Self-Analysis	℥iv
Understanding	℥iv
Love	℥i
	16

MIX:— Thoroughly incorporate with one pint of Divine Will, adding a dram of the milk of human kindness. Saturate the solution with Honesty and then apply with the soul steeped in a little Aromatic Ex. Beneficence.
SIG— Apply to the heart, head and solar-plexus three times daily, doubling the dose every third day. Enough to make one pint of Divine Success.

Frederick R. Herschmann.

YOU CAN

THOMASINE A. WETMORE

The verb *can* in grammar is in the potential mood, and denotes power, possibility, liberty. The present tense as "can" was originally a preterit; meaning I have known; or learned, and hence, I know; I know how. It is nearly related to understanding and must be in kindly touch with will as directive power in activity.

"I can" is a prophet of power, a seer of ability, but to prove this there must be conjunction with will. So, since you know, and you know how, you can, if you will. Everything in nature runs its harmonic scale, beginning with its first chord, "I can." "I can," whisper the rootlets of the lily down in the dark earth, to the will of its life; and the sap springs forth through the bulb and pushes upward the stalk; the leaf buds and flower buds form and unfold to the *fostering gaze of the sun*, and to the beauty and the glory of the earth.

Even the smallest insect falls in line with the impulses of Being. Then, why should the appointed sovereign of his universe yield to the negation of his good by using "I can't"? This darkened sense of inclination and effort, this hesitancy of the will needs the baptismal words of the Psalmist, "Oh taste and see that the Lord is good."

"I can" is an inner seer and an overseer, as was Nehemiah in his rebuilding of the walls of Jerusalem. "I can" and "I will" was the tune to which Joshua set the ram's horn in breaking down the walls of Jericho.

History is rich in examples of those who felt and proved the power involved in "I can." Napoleon, crossing the Alps, saw no obstacles; Leander felt no shrinking in swimming the Hellespont; so, in our spiritual ongoing, it requires the courage of a Joshua, the will of a Napoleon, the resolve of a Leander, nay, more; it needs the illuminating light of love, the sure guidance of Truth to make the circuit.

The climax of all examples is that of Jesus Christ, who gave us the wonderful demonstration of transmutation of body substance, through faith and understanding. Then Paul, with his clear spiritual insight, gives us the keynote: "I can do all things through Christ who strengtheneth me."

REALITY OF TRUTH

STELLA PAULUS

"Ye shall know the truth, and the truth shall make you free."

BUT what is truth? Pontius Pilate once asked this question but did not wait for a reply. Many people in this day are wiser than he because they recall the promise of Jesus that he would send the Spirit of Truth to lead us into all truth. They are learning to quiet the confusion of tongues of the external world that they may hear the "still, small voice" of the Spirit within and they are getting wisdom and understanding. The Spirit of Truth is the "light that lighteth every man that cometh into the world." It is Wisdom, the Father Mind within, and we get the benefit of it just so far as we recognize it and draw upon it as the source of wisdom.

Jesus said, "It is expedient that I go away; for if I go not away the Spirit will not come." The disciples clung to the personal Jesus instead of taking the Christ Spirit—the Christ Mind—which is the light, the spiritual nature of all God's children. The world up to that time had fallen so far away in consciousness from the Father that they were looking to the material world for wisdom, health, substance and even life itself.

The truths of Spirit are so simple that a child can grasp them; but the worldly-wise pass them by. Grown people have a great deal to unlearn—a great deal of rubbish to unload from the mental storehouse to make room for the simple truths of Spirit—the truths of Being. There is only One Presence and One Power—the Almighty Good. This is why we are told to keep a single eye—to see only good. There would be no appearance of evil if man had not fallen through disobedience into a belief in a power adverse to the Good. No evil of any kind has any reality in spirit and in truth and it vanishes like mist before the rising sun when a strong light of truth is turned upon it. The world has wallowed far too long in the filthy pool of evil thought. It is time to wash in the river of Life and get out into the sunshine to live in the light of truth.

There is nothing mysterious about this teaching of the Spirit. It comes to one as a sure knowing. We no longer think or believe on questions that have been illuminated by the Spirit. We have reached a realm of absolute knowing and all the sages of all the ages cannot argue away from us the truth that the Spirit has revealed. He teaches us that God is our Life—all the life there is—Omnipresent Life. One cannot live a minute without God. He is Being. God is; man ex-ists (is out of). One of his names is *I Am*, and it makes a mighty difference to us how we use this name, because "Life and death are in the power of the tongue."

Jesus said, "I have yet many things to say unto you, but ye cannot bear them now." It has taken man many years to learn the truth of much he said. One of the things that are about to be demonstrated is that eternal life is ours—not by way of the grave, but "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Death is the wages of sin, not the door to heaven. The key to the door of heaven is Love. Not the selfish love that separates itself into families, or groups of any kind, but the Love that knows the brotherhood of man and the Fatherhood of God—the Love that taketh no account of evil.

Man's ability to prove truth depends upon his willingness to forgive sin. We forgive sin in ourselves and in others by refusing to see, hear or speak evil, and giving good for evil. We deny the evil appearance and affirm the spiritual truth of the presence of the good. The Christ redemption is for the whole man—spirit, soul, body, here and now. By a conscious taking of Spirit Life and Spirit Substance the mortal puts on immortality, the corruptible puts on incorruption. Paul said, "The whole creation groaneth and travaileth in pain together . . . waiting for the adoption, to wit, the redemption of our body." We are told, too, that when we see the terrors of these last days we should rejoice and be glad because our redemption draweth nigh.

The word personality means "a mask." Shakespeare said, "All the world's a stage and all the men and women merely players." Many people believe themselves to be what they seem to be on this world stage—prince or pauper, athlete or invalid, hero or villian; but it is time to let the

Spirit of truth shine through the mask and reveal the true nature. Everyone has the privilege of claiming his sonship as the image and likeness of God—the Omnipresent, Omniscient, Omnipotent Spirit of Love. Our inheritance is then from him—perfection, not the "sins of the fathers." "Call no man your father upon the earth: for one is your Father, which is in heaven." This consciousness is the Christ Mind—the Truth that will make you free—and it is the only way that freedom will ever come to us, either as individuals or as a nation.

God is no respecter of persons (masks) and he is only waiting for his children to let him express himself through them in the fullness of Life, Love, Wisdom, Strength, Substance, Power and Peace or Harmony—for these are his seven attributes. He expresses as some attribute through all things; but it is only through man, his "image and likeness," that all his attributes are united in manifestation.

A wonderful time is coming with the establishment of the kingdom of heaven on earth: but we shall all have to take the examination and be "accounted worthy" to stay to enjoy it. Man has either the Christ Mind that knows no evil, or the Adam mind, the "carnal mind," which is "enmity to God," believing in the reality of evil appearances. The testing time for the whole world is at hand and if we cannot trust God as our health, our supply—indeed our "all sufficiency in all things"—we shall hardly pass the examination. Evils have no reality in truth, but if we persist in calling ourselves of the earth we shall have to pass with them, because a new race and a new earth are coming wherein dwelleth righteousness. "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

Let us know that it is not enough that Christ was born two thousand years ago, but let us see that the Christ Mind is born in us; then the Spirit of Love and Wisdom will grow and crowd out all thoughts of evil and bring to us the glorious freedom promised to the children of God.

"Boldness hath genius, power and courage in it;
What you can do, or dream you can, begin it."

"IN GOD WE TRUST"

OUR United States from the beginning of its history has been the expression of a divine idea. It was conceived a Spiritual thing. Its principles have ever been the loftiest. Its purposes have always been true to the highest—that which would bring the greatest good to all, and grant to all liberty, freedom and the right to individual Spiritual unfoldment.

Two standards it has ever held before its people—a united faith in God, and a united state among the individuals making up the body of its expression. In other words, it has proclaimed a union of all toward God, and a union of all toward each other. It is but another way of expressing the commandment given by the Master, "Thou shalt love the Lord thy God with all thy heart, . . . and thy neighbor as thyself." It has proclaimed this on the surface of every coin which circulates from hand to hand as the very life blood of the nation—"*In God we trust,*" "*E Pluribus Unum*"—*One out of many!*

One God, and one nation as one man! When our nation speaks, it speaks through the voice of the people—all the people. Hence it is a "mighty voice," and it speaks forth the principles of truth, justice and freedom. It has uttered its voice, and it shouts with a mighty shout proclaiming itself throughout the world as being on the Lord's side, "*In God We Trust,*" and we stand as one—"*E Pluribus Unum!*"

It is good to be on the Lord's side. It is the only side on which to be, for truth must triumph upon this earth, and will triumph. On this side is all power, for God is all power, and victory is with those who have the all power and the knowledge of how to make the best use of it. "The chariots of the Lord are twenty thousand, . . . even thousands of angels"—and with him, too, are vast throngs upon this earth, not only of our nation but of all nations, yet especially of our nation, which is made of all nations, of all races, of all creeds. These are they who have the whole

spirit (Holy Spirit) for they are of the whole—they have been gathered from the "four corners of the earth."

The army of the Lord has a weapon to use more keen than spear or sword. It is more blasting than the deadliest cannon. It is a bomb more powerful than any of man's invention. This weapon is the word of Truth. It is "sharper than a two-edged sword." It is "like a fire, and like a hammer that breaketh the rock in pieces." It renders the opponent powerless to fight against the good, for it makes of him a lover of the good! "The Lord gave the word. Great was the company of those that published it," (Psa. 68:11)—and God has given this word to our nation, to our people, and has published it upon the very money we use as our support, and it is in every man's hand so he cannot help seeing it and using it, and the word is,

"In God We Trust!"

It has been given us, it is printed, it is published, and now it shall be recognized as having tremendous power, and it shall be spoken—sent forth to accomplish the purpose for which it was given. "Lo, he doth send out his voice, and that a mighty voice"—mighty for it is the voice of all our people, thousands upon thousands who can utter this word intelligently and effectively. It can bring upon our nation when it is so uttered a power unspeakable, for the word "*In God we trust*" is a word of *receptivity*, a word that shall empty the soul to the inflow of power that God himself will send out over the world through us.

This word is not directed to personalities—it is directed to God who himself directs personalities. The vast throngs who use it will realize that this present strife is far greater than a struggle against personalities—that it is not so much against "flesh and blood" as it is against principalities and powers, of psychic forces, as Paul understood long ago. Then shall we rise to our opportunity and rebuke these demonish forces that are uncontrolled about us and are playing such havoc upon the earth through personalities who lend themselves to hate, and with a mighty voice proclaiming, "*In God we trust*," the consciousness of this earth shall be lifted high above such subtle influences until good indeed reigns supreme in form as well as in Spirit.

A soldier once said to Jesus, "Speak the word only, and my servant shall be healed, for I am a man of authority having soldiers under me, and I say to this man, Go and he goeth, and to another, Come and he cometh, and to my servant, Do this and he doeth it." Here we have the record that two thousand years ago a Roman centurion recognized that the Christ man has authority over the elements, that invisible forces are his servants, and that by the proper use of the word these forces are controlled and made to do his bidding.

This then is the weapon of the Christ man in warfare—the word that does not "return void," but accomplishes that thing whereunto it is sent! As Christ men and women we must send it out over and around and through the ethers of this planet. These forces will obey us if we will but recognize our power and speak to them! But we must speak with authority, and know what we say and why we say it.

"The Lord gave the word. Great was the company of those that published it. Kings of armies did flee apace; and she that tarried at home divided the spoil" (Psalm 68:11-12). What a promise that is! The one seemingly inactive gains the victory because "she"—that interior soul force that abides in receptive stillness—listens to the word of God and proclaims it—publishes it—abroad until the very air vibrates with the concentrated power of it. With one voice in the knowledge that we are one people and the people of the *One*, we must speak to the soul of this planet, for it is the soul that brings forth the word, just as the soil brings forth the seed.

The word of God releases God power—all mighty power. This power is not of man, but operates in and through man. It cannot be used except as it is released by man. It is through our doing our part and releasing this power by this God-given word which we are to speak that we shall help God win his battle and give him the victory. Thus shall man "prove God" and the windows of heaven shall open so that God can come forth in the terribleness of his might to "shorten the days" lest all flesh be destroyed from the earth.

Jesus by his word used at will the greatest power that can be used—God—and he declared that all power was

given unto him in heaven and earth, and that we can call forth this same power to do even greater things than he did. He laid claim to no power of himself but frankly stated, "I can do nothing of myself, the Father in me [Spirit power more mighty than electricity] he doeth the works." He instructed his followers to work as he worked, "If ye have faith as a grain of mustard seed ye shall say [speak the word] unto this mountain, Remove hence to yonder place; and it shall remove, and nothing shall be impossible unto you" (Matt. 17:20). And again, "I will give unto thee the keys of the kingdom of heaven [the words that shall release the indwelling power of Spirit] and whatsoever ye shall loose on earth shall be loosed in heaven" (Matt. 17:19).

Think of men and women at this very hour having in their possession a key to the unlocking (loosening) of power so terrific that the "gates of hell shall not prevail against it," and think of the men and women of today being indifferent to the use of such a key. They are indifferent through lack of knowledge. We must bring them that knowledge. Let us "bring all the tithes into the storehouse," or give all the power unto God and we will find that he will "rebuke the devourer" for our sakes, and "all nations shall call us blessed," because through the mighty power of our united word we have proved God. Then will the windows of heaven open for the bountiful blessings which will be of such measure that we will not be able to receive it. This promise is given to us in the third chapter of Malachi, the last of the old books, and the one just preceding the new testament, or testimony of the Christ age. It begins, "I will send my messenger and he shall prepare the way before me." Are you his messenger—are you willing to unite with us in proclaiming his word that shall make this outpouring of power possible? "The Lord gave the word. Great was the company of those that *published it.*" Speak it, write it, print it on your letterheads, your envelopes, your magazines, your newspapers, your catalogues, your price-lists, your books, your announcements—everywhere, everywhere—publish it, *publish it*—the magical God-given word,

"IN GOD WE TRUST"

We must stand together in a united state as one man

for the army of the Lord is one man—Jesus Christ the universal brotherhood. It was a united army, and a united word tuned to the toot of the ram's horn that caused the wall of Jericho to fall, probably striking its keynote. And the walls that shut in the new age must give way even as then, when we shout the key word that overpowers all resistance to truth and justice. Even as then we must shout together, in a united state even as we are now standing in a united state, for it is this united state that our United States is now uniting with others to establish—a united state among men that shall bring to pass the answer to the prayer of the Master, "That they all may be one, that they may be made perfect in one"—"*E Pluribus Unum*"—*many in one!—Florence Crawford, in "The Comforter."*

A MESSAGE TO YOU

Simply waiting in thy Presence,
Simply standing in the glow
That the glory of thy Being
Never ceases to bestow.

Pain there is not—pain nor sorrow,
They have vanished as the dew
Where the morning sunlight glimmers
From the bosom of the blue.

Fear I know not—like the shadows
That take wing before the day—
In the brightness of thy Being
All my fears have passed away.

Simply waiting in thy Presence,
All the strength belongs to me,
Weak and frail—oh, loving Father—
Weak and frail, I cannot be.

Standing in thy fadeless Glory,
All my life is glorified,
I am strong and true and mighty,
Lord, thy child is satisfied. —*Macy.*

This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in *Unity Magazine,* and students are invited to send answers.

The hearty coöperation of all the students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective restitution work. We shall therefore be glad to hear from you, whatever word you may wish to give.

This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation, therefore, comes as freewill offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-Sufficiency.

This law that equalizes and balances all things, including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

The school is open always, and students may enroll at any time.

Address Unity School of Christianity, Correspondence School Department, Tenth and Tracy Ave., Kansas City, Mo.

SPIRITUAL EXERCISE

EOPLE who have been especially interested in physical exercise are inclined to think when Truth is presented to them that the body does not come in for its share of attention. This conclusion is based wholly upon a lack of understanding of the relation of ideas to the body-substance. When one realizes that the body is the manifestation of the ideas that pass through the conscious mind, it is evident that the body is in a continual state of activity, otherwise designated as exercise.

There is a true way of exercising the different members and organs of the body, but in order to specifically put this way into execution, it is necessary to know the character of the different ideas that make up the entire organism. Primarily, inherent ideas of life, substance and intelligence are set into operation by our play of thoughts and words upon them. If our mental action is in harmony with the Word of God in us, *i. e.*, is in harmony with constructive, eternal principles, we mold incorruptible, immortal cells in body-substance. As we grow in the Truth, knowledge of the Divine Body Idea is unfolded to our consciousness, and we come to consciously coöperate with the indwelling Word of God in bringing about perfection in the manifest body.

The first organ that is exercised under the Divine Law is the heart. The student comes into a vital realization of the great love of the Father, who eternally stamped man with his divinity, and the heart is filled and thrilled with gratitude and praise. This feeling naturally expands and exhilarates the cells of the heart, and through the avenue of the blood a regenerating love idea is set into activity throughout the whole organism. The joy of the knowledge that man is not a "mere worm of the dust," but a coworker with the Father in manifesting the harmony of Divine ideas in the earth (body consciousness) is established, and a greater inflow of life, strength and power is felt.

Ideas of joy and strength function in the lower part of the back and from this part of the organism emanate to every needy cell and tissue.

Ideas of life inspire and expand the lungs to a greater capacity of God-lifeness, for the lungs are the original seat of life. When man became separated from his feminine nature, and the female became objective, he set up an entirely different order of ideas of life and love, and built organs of generation to conform to his desire for union with the feminine (female) or soul. It is not surprising, then, that when man contacts again the Divine principle of life and love, that he should first feel its thrill at the generative center, for through ages of thought these ideas have been focalized and expressed from this center. As we begin the process of regeneration it is necessary to spiritualize the forces of life in the loins until a certain purification is established, otherwise, the tendency to throw off the vital essences in a physical way is accelerated. As one continues holding to the Truth of the *purity of ideas* of life and love, declaring that the *original creative law* is now being established in the whole organism, these attributes of Spirit are more clearly discerned to flow out from the lungs and heart, and the life center in the loins becomes a sort of sub-station, as it always has been in reality.

Changes in organic structures naturally follow changes in ideas. Just as certain glands, muscles, etc., in the body, through which man originally expressed Divine ideas, have degenerated, so organs that may now appear of great value and importance to man in mortal consciousness will lose their usefulness when spiritual consciousness is established and the spiritual body again made manifest.

The character of our thoughts governs the function of an organ, and, therefore, its exercise. Center your attention in the stomach or bowels, imaging upon them the idea of Divine life, activity and purity, and immediately they begin to respond with gurgles of delight.

The shoulders and hips are the manifestation of ideas of responsibility. It does not follow, however, that it is *actual* responsibility which weighs heavily upon man's shoulders and hips, but simply believing that one has great responsibility causes weight and discomforts of various kinds in these important members of the body. Often the man with stooped shoulders has carried nothing heavier than a dissenting mental attitude. It is a very common occurrence

for men, who have worked hard in building up some important enterprise, to mentally carry the burdens of the whole work long after efficient and reliable helpers have taken over the actual construction and responsibility. But the subconscious ideas of responsibility go right on forming cells of like character and the body grows weary under the burden. But in truth there are no burdens in Spirit, and all work, however strenuous, is but an opportunity to express the capacity of the Divine Self. When one works in this Spirit, the shoulders and hips take on a freedom and lightness that is unknown to one who earns his bread by the "sweat of his face," or who mentally carries the responsibilities of his world on his shoulders.

The arms are exercised through the activity of ideas of generosity, liberality and freedom in giving and receiving, while the lower limbs respond readily to ideas of endurance, agility, grace, youth and fleetness. It must not be supposed that all ideas of fleetness, for instance, manifest themselves in the limbs. An idea is free-flowing and expresses its character in the whole organism, once it is established in consciousness. The ability to think *quickly* would find an expression in the muscles, which are the manifestation of ideas of activity. The ability to think *clearly* would affect the vision and picture forth as clear, strong eyes, and would also clarify the skin. Ideas of cleanliness make wholesome and sweet the whole body, provided, of course, that one acts in harmony with these ideas.

As we become more and more established in the consciousness of Spirit as the reality of the whole man, and express a greater degree of mental efficiency in handling Divine ideas, the body is more perfectly rounded out under the Divine Law, and the demand for physical exercise is fulfilled under a Higher Law than that used by the physical culturist.

The student of Truth should show forth the fruit of his spiritual affirmations and meditations in his body. We should bear in mind that growth under the Divine Law is from within, and our capacity to receive the Truth in childlike faith and joy is the measure of our ability to realize the Word of God in us, and to bear its imprint in our flesh.

Heretofore we have lived on the surface of things and

there is a natural tendency to look on the surface for signs of God's presence. We would not infer that the manifestation is separate from the idea, or that it is perfectly legitimate to be a practical Christian and bear no indication of it in manner or flesh, but we would impress the student with the necessity of keeping the attention centered in Divine ideas, and thus invite their manifestation in an orderly, harmonious manner. When we are continually looking for signs in ourselves or others, we are drawing our attention from the spiritual center within, and depriving ourselves of the solid foundation necessary to the manifestation of the fruits of Spirit. To display *signs* of spirituality in any outer way, before one has become established in the poise and power of Spirit within, is to dissipate one's substance and cheat the body of the very elements essential to its glorification. Our spiritual ideas must be related to our manifest world, but the without is always governed by the within when man is expressing in Divine Order.—*I. M. M.*

BIBLE STUDY

Fifth Day's Creation, as Given in First Chapter of Genesis, According to the American Revised Bible: Its Interpretation and Application in Individual Consciousness.

20. *And God said, Let the waters swarm with swarms of living creatures, and let birds fly above the earth in the open firmament of heaven.*

"Water" represents the unformed quality of Mind, always present as a fecundating element in which ideas (living creatures) increase and multiply, in the same manner that the earth produces a crop when sown with seed. The "birds" represent the liberated thoughts or ideas of Mind (heaven).

21. *And God created the great sea-monsters, and every living creature that moveth, wherewith the waters swarmed, after their kind, and every winged bird after its kind: and God saw that it was good.*

As applied to the body, "water" represents the fluids of the organism. The "sea-monsters" are the life ideas that

swarm these fluids. Here is pictured Divine Mind creating the original Body Idea, as imaged in verse 20. In the second chapter of Genesis, we read of the perfect manifestation of this Idea. Idea, expression and manifestation are the steps involved in bringing forth under the Divine Law. The eternal stamp of *good* is placed upon Divine ideas and their activity in substance.

22. *And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let birds multiply on the earth.*

In the fifth day's creation, ideas of discrimination and judgment are developed. The "fishes" and "fowls" represent ideas of life working in Mind, but they must be properly related to the unformed (seas) and the formed (earth) worlds of Mind. When the individual is well-balanced in mind and body, there is an equalizing force flowing in the consciousness and harmony is in evidence.

23. *And there was evening and there was morning, a fifth day.*

Another orderly degree of mind unfoldment is fulfilled. Another step of spiritual growth is being worked out in individual consciousness, when one enters into the quickening of his judgment and discernment, and seeks to conform his ideas to Divine Mind.

QUESTIONS AND ANSWERS

Explain: "He saith unto them, But who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said . . . flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it" (Matt. 16:15-18, R. V.).

The symbolical meaning of Peter is *faith* and it has generally been concluded that Jesus made an emphatic assertion that he would found a church upon *faith*, but this is not the fullness of the Truth he taught. Through *faith* the real nature of man is discerned to be spiritual. This perception of man's real being is not arrived at through mortal understanding (flesh and blood), but through spiritual discernment (Father in heaven). The church of which

Jesus spoke is the *reality* of Spirit, which Peter discerned as the substance of all things. The *word* church means "called-out ones." They that are called out of darkness into light, out of the bondage of sin and death into the liberty of life, constitute the church of Christ. The regenerative process into which the "called-out ones" are initiated, must first be established in individual consciousness as it was established in Jesus, then "I, if I be lifted up from the earth, will draw all men unto myself." The "gates of Hades" (error) cannot prevail against the reality of Spirit.

The Word of God, which is the reality out of which all is made, and upon which man moves in faith, could never be confined by creeds or ritual, neither could Jesus, being himself the Word made flesh, speak of building a temporal church through the activity of faith alone. "Thou art Peter," that perceptive quality of Spirit, and that which we perceive as a *reality* becomes the "rock" or foundation upon which we build the habitation for the spirit, mind and soul. This habitation is the church of Christ, the eternal, indestructible, spiritual body of which Jesus spoke.

When one declares, "It is manifest," how do you know that your words are fulfilled?

The *reality* of the manifest world is the realm of ideas underlying it. We move upon the realm of Divine ideas with our true words and bring forth the manifestation of like character. The manifestation is the external result of the activity of a spiritual idea in substance. It is more scientific to declare, "It is fulfilled (filled full) than to declare "It is manifest," after having spoken a Word of Truth. When one is working with principles of Truth, there is not so much concern about manifestation, but the substance of thought is given to realizing the reality of spiritual ideas. Through affirming words of Truth, and meditating upon them in the "Secret Place of the Most High" they become creative factors of good in consciousness. Manifestation follows in mind, body and affairs in natural order and harmony.

How do you apply the idea of circumcision, referred to in the Scriptures, to individual consciousness?

Circumcision, as referred to in the Old Testament, is an external ceremony practiced by the Jews to indicate a certain conformity to the Mosaic Law. It is symbolical to

the "cutting off" of certain tendencies of mortal consciousness, and indicative of a desire for purification and cleanliness. Under the law of Jesus Christ, of which the New Testament bears record, circumcision is fulfilled in its spiritual meaning, and stands for the purification of the individual from the law of sin and death. When one has entered into the realization of the Spirit of the law, the symbol is no longer necessary to soul growth. "Circumcision is that of the heart, in the spirit, and not in the letter." Paul also tells us that one may be circumcised in the flesh, and still be unrighteous. He who keeps the precepts of Divine Law, and seeks to embody the principles of Truth in mind, body and affairs, is circumcised unto the Lord, which is the essential purification.

TO MY SON

Never judge, nor condemn; never arraign, nor censure—not a word; never an unclean, unkind expression; never a doubt or fear; never a disparaging remark of another. As you would others should do to you, so do ye. Pause! Be still! Not a word, emphatically, not even a look that will mar the sweet serenity of the soul. Know God. Keep silence before him, not a word of murmuring or complaining in supplication, not a word of nagging or persuading. Let language be simple, gentle, quiet; you utter not a word, but give Him an opportunity to speak. Hearken to his Voice. This is the way to honor and know him. Listen to obey. Words make trouble. Be still! This is the Voice of the Spirit. Take no thought for tomorrow. Worry not about home, church or business cares, cast all on him, and not a word. We think so hard, pray so hard and trust so little.—*Written by Dr. Mary Davidson in her Son's Bible.*

There are nettles everywhere, but smooth green grasses are more common still; the blue of heaven is larger than the cloud.—*Elizabeth Barret-Browning.*

For light is sown for the righteous, and gladness for the upright in heart.—Psalm 97:11.

"OUR DAILY BREAD"

I have often heard it said by "up-to-date" religionists in this country that the saying in the Lord's Prayer, "Give us this day our daily bread," was at best a beggar's lazy petition. It has been suggested that those words should be omitted from the prayer, because they pertain to "material things." And at any rate we can get our daily bread only by working for it.

Yes; and the Oriental understands all that. And he perceives also that by working for his daily bread he does not *create* it, but simply *finds* it. The prayer, "Give us this day our daily bread" is a note of pure gratitude to the "Giver of all good and perfect gifts." The Oriental does not know "material things" as the Occidental knows them. To him organic chemistry does not take the place of God. He is, in his totality, God-centered. His center of gravity is the altar and not the factory, and back of his prayer for daily bread is the momentum of ages of mystic contemplation. The Oriental finds kinship, not with those who go for their daily bread no farther than the bakery, but with the writer of this modern psalm:

"Back of the loaf is the snowy flour,
Back of the flour the mill;
Back of the mill is the wheat and the shower,
And the sun and the Father's will."

It is not my purpose to exaggerate the piety and moral rectitude of the Oriental. I am fully aware of the fact that he is lamentably lacking in his efforts to rise to the heights of his noblest traditions. Nevertheless, those who know the Oriental's inner life know also that from seedtime until harvest, and until the bread is placed upon the family board, this man's attitude toward the "staff of life" is essentially religious. In the name of God he thrusts the sickle into the ripe harvest; in the name of God he scatters his sheaves on the threshing floor and grinds his grain at the mill; and in the name of God his wife kneads the dough, bakes the bread, and serves it to her family.

In my childhood days "kneading-day" at our house was always of peculiar significance to me. I had no toys or story-books to engage my attention, and it was with the

greatest interest that I watched my mother go through the process of kneading. Her pious words and actions made kneading a sort of religious service.

After making the sign of the cross and invoking the Holy Name, she drew the required quantity of flour out of a small opening near the bottom of the earthen barrel in which the precious meal was stored. It was out of such a barrel that the widow of "Zarephath which belongeth to Zidon" drew the "handful of meal" she had, and made of it a cake for Elijah, for which favor the fiery prophet prayed that the widow's barrel of meal "shall not waste."

Then my mother packed the flour in the shape of a crescent on one side of the large earthen kneading basin which is about thirty inches in diameter. She dissolved the salt in warm water, which she poured in the basin by the embankment of flour. Then with a "God bless" she took out the leaven—a lump of dough saved from the former baking—which she had buried in flour to keep it "from corruption," that is, from overfermentation. This leaven she dissolved carefully in the salt water, and by slowly mixing the meal with this fluid, she "hid" the leaven in the meal. It was this process which Jesus mentioned very briefly in the parable of the leaven in the thirteenth chapter of St. Matthew's Gospel. "The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened."

The kneading done, my mother smoothed the surface of the blessed lump, dipped her hand in water, and with the edge of her palm marked a deep cross the whole length of the diameter of the basin, crossed herself three times, while she muttered an invocation, and then covered the basin and left the dough to rise. The same pious attitude was resumed when the raised dough was made into small loaves, during the baking, and whenever the mother of the family put her hand into the basin where the loaves were kept, to take out bread for her family's needs.

Does it now seem strange, unnatural, or in any way out of harmony with the trend of her whole life, for such a woman to pray, "Give us this day our daily bread"? Shall we receive the gifts and forget the Giver? However circuitous our way to our daily bread may be, the fact re-

mains that we do feed on God's own life. "The earth is the Lord's and the fullness thereof."—*Abraham Mitrie Rihbany, in "The Syrian Christ."*

THE HEBREW YEAR

The original Hebrew "year" was a solar year. The Hebrew word comes from the verb "to repeat, to do again," because the sun, having returned to the same point whence it set out, has to do its course all over again in beginning a new year. The ancient Hebrew year began in the time of our September and every month consisted of thirty days.

The word "time" as it occurs in the English expression "Time flies!" does not exist in Hebrew. The Hebrew "time" corresponds exactly to the Greek "*Kairos*," meaning "the right, or proper time" for anything to happen: our Bible calls it the "set time."

We must remember that the English adjective of "time" is "temporal," which in Science means "unreal." Time is successive states of consciousness; in reality, there is but one state of consciousness—completeness, perfection, God; therefore the "temporal" is unreal, for the Real is that which is permanent.

The Hebrews had also their sacred "year," which began during our month of March; this "year" was really the cycle of their religious feasts and fasts.

Later, the *lunar* months being in use in calculating the year, the Jewish year became a shorter one by twelve days. We may just mention that our own arrangement of time is the Roman one, and was settled by Julius Cæsar.

In order to make the lunar year *right*, as it were, the Jews, every three years, introduced a *thirteenth* month into the year, which was known as "the second Adar" (Adar was their twelfth month).

Now we can see, that in reading prophecies, it is a little difficult now, to know to which "year" the writer in Hebrew is alluding, and we can also see that twelve days difference in *one* year, would make a very great difference in hundreds of years.

The Hebrew word "month" comes from the verb "to renew," and strictly speaking, has no relation to the moon. The original Hebrew months were not lunar months, as we have said; they were adjusted in such a manner that twelve of them were nearly equal to the solar tropical year.

The spiritual lesson of the Hebrew "month" is taught us in Num. 28:11, "In the beginnings of your months ye shall offer a burnt offering unto the Lord." These divisions of time are milestones on our journey from "sense to Soul." At the beginning of each month comes the opportunity of *renewing* ourselves, our motives, our aims, our good intentions.

As a "year" means "doing over again," so comes at the beginning of each new year the impulse to "turn over a new leaf." If we have been growing slack and careless, the command comes "Gird ye on every man his sword." "If you believe in and practice wrong knowingly, you can at once change your course and do right." That is the use of times and seasons.

Another lesson surely is, that time can really have no power over us immortal beings. That it can deprive us of all beauty, strength and ability, is one of mortal mind's most deeply rooted beliefs; but it is an entirely *false claim*—no Son of God is touched by time—"he has been forever in the eternal Mind"—"the same yesterday, today, and in all ages."—*Derek, in "Active Service."*

PORTRAIT AND REALITY

If on the closed curtain of my sight
My fancy paints thy portrait far away
I see thee still the same by night or day;
Crossing the crowded street, or moving bright
Mid festal throngs, or reading by the light
Of shaded lamp some friendly poet's lay,
Or shepherding the children at their play—
The same sweet self, and my unchanged delight.

—*Henry Van Dyke.*

SUNDAY LESSONS

CHARLES FILLMORE

SUNDAY, JUNE 2.

REBUILDING THE WALLS OF THE SOUL.—

Nehemiah 4:1-20.

1. But it came to pass that, when Sanballat heard that we were building the wall, he was wroth, and took great indignation, and mocked the Jews.

2. And he spake before his brethren and the army of Samaria, and said, What are these feeble Jews doing? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of rubbish, seeing they are burned?

3. Now Tobiah the Ammonite was by him, and he said, Even that which they are building, if a fox go up, he shall break down their stone wall.

4. Hear, O our God; for we are despised: and turn back their reproach upon their own head, and give them up for a spoil in a land of captivity;

5. And cover not their iniquity, and let not their sin be blotted out from before thee; for they have provoked thee to anger before the builders.

6. So we built the wall; and all the wall was joined together unto half the height thereof: for the people had a mind to work.

7. But it came to pass that, when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the repairing of the walls of Jerusalem went forward, and that the breaches began to be stopped, then they were very wroth;

8. And they conspired all of them together to come and fight against Jerusalem, and to cause confusion therein.

9. But we made our prayer unto our God, and set a watch against them day and night, because of them.

10. And Judah said, The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall.

11. And our adversaries said, They shall not know, neither see, till we come into the midst of them, and slay them, and cause the work to cease.

12. And it came to pass that, when the Jews that dwelt by them came, they said unto us ten times from all places, Ye must return unto us.

13. Therefore set I in the lowest parts of the space behind the wall, in the open places, I set there the people after their families with their swords, their spears, and their bows.

14. And I looked, and rose up, and said unto the nobles, and to

the rulers, and to the rest of the people, Be not ye afraid of them: remember the Lord, who is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses.

15. And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work.

16. And it came to pass from that time forth, that half of my servants wrought in the work, and half of them held the spears, the shields, and the bows, and the coats of mail; and the rulers were behind all the house of Judah.

17. They that builded the wall and they that bare burdens laded themselves; every one with one of his hands wrought in the work, and with the other held his weapon;

18. And the builders, every one had his sword girded by his side, and so builded. And he that sounded the trumpet was by me.

19. And I said unto the nobles, and to the rulers and to the rest of the people, The work is great and large, and we are separated upon the wall, one far from another:

20. In what place soever ye hear the sound of the trumpet, resort ye thither unto us; our God will fight for us.

SILENT PRAYER: *Watch and pray.*—Matt. 26:41.

There is a tradition of a Golden Age in which the human family lived under conditions very much superior to those now prevailing. Just what those conditions were has been wholly lost. The tradition does not carry with it a single detail—simply a vague, dreamy memory of a lost estate in which Nature provided everything for man without his having to strive as he does now. This Golden Age is symbolically described in Genesis as the Garden of Eden. Occultists know that such an age did really exist. That it was a state in which the whole human family were immersed in an ethereal substance that produced at their command whatever they desired. The Fairy Land of Folk Lore is based upon absolute reality. It is man's natural estate—to be constantly where Nature, the All-Provident Mother, supplies instantly food, clothing, houses, warmth, in fact, everything the heart may desire or the body need.

Man lost this estate through ignoring the Divine Wisdom. He decided to learn by experience (the *Serpent* of Genesis) instead of being constantly informed by the Omnipresent All-Knowing Mind just how to proceed. We are now returning to that Golden Age, and the scientific understanding of Divine Mind, and the identification of our minds with that Mind, is the first step in that direction.

The rebuilding of the walls of Jerusalem is a symbolical description of the reconstruction of the soul consciousness so that it shall keep out negative and error thoughts and conditions. In order to lay hold of this all-pervading substance which constitutes the perfect environment, we must think thoughts like God, to whom the Universal Mother Nature belongs. If our thoughts are weak and vacillating, and we lack faith in things spiritual, a weak spot shows at once in the etheric substance—the wall is down and some negative condition flows in.

So we see how necessary it is that the prophet Nehemiah, that faithful, persistent one within us that believes in this Divine Possibility for man, shall continue the work of reconstructing those true and desirable conditions.

It is found by experience that as we begin to claim our immunity from the undesirable conditions of humanity that they make silent protest—the condition itself seems to have power to impose itself upon us. This is proof that all is mind and the manifestations of mind. So when we begin our affirmations of unity with Divine Life and Substance, the "Sanballat," *enemies in secret*, "Arabian," *unproductive*, "Ammonites," *popular opinion*, "Ashdodites," *all around thieves*, are wroth, and conspire together to fight against Jerusalem. Then we make our prayer unto God and set a watch against them day and night. A study in detail of the balance of this chapter will reveal to each student just how he has to "watch and pray," deny and affirm, and be on the alert against these invisible thought enemies that in subtle ways destroy his faith in the All-Providing Good.

Sunday, June 9.

THE LOVE OF THE NATURAL MAN.—Ruth 1:14-22.

14. And they lifted up their voice, and wept again: and Orpah kissed her mother-in-law; but Ruth clave unto her.

15. And she said, Behold, thy sister-in-law is gone back unto her people, and unto her god: return thou after thy sister-in-law.

16. And Ruth said, Entreat me not to leave thee, and to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God;

17. Where thou diest, will I die, and there will I be buried:

Jehovah do so to me, and more also, if aught but death part thee and me.

18. And when she saw that she was stedfastly minded to go with her, she left off speaking unto her.

19. So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that all the city was moved about them, and the women said, Is this Naomi?

20. And she said unto them, Call me not Naomi, call me Mara; for the Almighty hath dealt very bitterly with me.

21. I went out full, and Jehovah hath brought me home again empty; why call ye me Naomi, seeing Jehovah hath testified against me, and the Almighty hath afflicted me!

22. So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, who returned out of the country of Moab; and they came to Beth-lehem in the beginning of barley harvest.

SILENT PRAYER: *Thy people shall be my people, and thy God my God.*

The scene presented lies in the fruitful fields of Bethlehem (House of Bread) six miles south of Jerusalem, famous in later years as the home of David and the birthplace of Jesus Christ. Here we see a family in moderate circumstances, living a simple life of piety and peace, serving God by their daily lives. Their very names show the religious character of the family. The husband was Elimelech, "My God is King;" his wife was Naomi "the winsome," the two young sons, Mahlon, "the sickly," and Chilion, "the pining one."

Upon this charming scene of "homely joys and destiny obscure" disaster came. They did not live "far from the madding crowd's ignoble strife," but were exposed to raids from the Philistines on the west, such as were known in Samson's days (Judges 13:1), and the Edomite Bedouins from the south, who "ate up the land like grasshoppers," an "overwhelming scourge." In addition to these, but intensified by them, there arose one of the famines which occasionally afflicted Palestine, and continued for several years.

Under these circumstances the family found it hard work to make a living. Hence they determined to emigrate to some safer and more fruitful region, even though it would compel them to bring up their children amid heathen surroundings. They went across the Jordan, and settled among a strange people.

At length the famine was over. One of the periods of revival and prosperity was shedding its benediction over the land from which Naomi came, and she resolved to return. Poor, in distress, among strangers, she became homesick for her native land, her kindred, the people of God, and the religious aids and consolations of her youth. "As the hart panteth after the water brooks," so panted her soul for the living God and her childhood's home. Everything here reminded her of her loss. "The measure of her misery was pressed down, shaken together, running over."

The two widowed daughters-in-law, Orpah, the "fawn," and Ruth, the "rose of Moab," went part of the way to see Naomi off, as friends and relatives were accustomed to do, and as is still the custom in the East. When the time came to part, when they had kissed each other and wept together, they both declared they would not return but would go with her to Israel.

Orpah decided to go back to her people, but Ruth clave to her mother-in-law, Naomi, and expressed her devotion with a burst of tenderest passion:

> "Entreat me not to leave thee,
> And to return from following after thee;
> For whither thou goest, I will go;
> And where thou lodgest I will lodge;
> Thy people shall be my people;
> And thy God my God;
> Where thou diest I will die,
> And there will I be buried:
> The Lord do so to me,
> And more also,
> If aught but death part thee and me."

Woman represents the love of the soul, and as a rule her life and experiences are not written about as those of the sterner sex. War, and the reigns of the various monarchs, make the bulk of history, hence it is refreshing to read of this simple, pastoral life. Its tender pathos reveals a depth of spiritual sympathy and love not exceeded in any age.

Symbolically Naomi represents the outcome of the soul's experiences, when in its apparent lack it turns to the resources of sense instead of to God. This is going into a foreign land when apparent lack sets in at home. Prosperity may seem to rule for a season in the new surroundings,

but it is a pagan thought that rules and it cannot be permanent. The love of the soul is for Spirit and the people or thoughts of the Spirit. When it is true to its highest it becomes a magnet to attract other souls of like character to the higher life.

Ruth's loyalty to God and the Spirit life was rewarded just as it always is. Boaz and Ruth were the ancestors of King David, and of David's greater Son, Jesus the Christ. Here we have the progression of a thought from simple, loving obedience and devotion to a mighty ruler of worlds. Thus spiritual thought grows—very quiet and slow at first, but, gradually increasing, it finally carries all before it.

Sunday, June 16.

OVERCOMING NEGATIVE THOUGHTS.—Psalm 106:1-12.

1. Praise ye Jehovah. Oh give thanks unto Jehovah; for he is good; for his lovingkindness endureth for ever.

2. Who can utter the mighty acts of Jehovah, or show forth all his praise?

3. Blessed are they that keep justice, and he that doeth righteousness at all times.

4. Remember me, O Jehovah, with the favor that thou bearest unto thy people; oh visit me with thy salvation,

5. That I may see the prosperity of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance.

6. We have sinned with our fathers, we have committed iniquity, we have done wickedly.

7. Our fathers understood not thy wonders in Egypt; they remembered not the multitude of thy lovingkindnesses, but were rebellious at the sea, even at the Red Sea.

8. Nevertheless he saved them for his name's sake, that he might make his mighty power to be known.

9. He rebuked the Red Sea also, and it was dried up: so he led them through the depths, as through a wilderness.

10. And he saved them from the hand of him that hated them, and redeemed them from the hand of the enemy.

11. And the waters covered their adversaries; there was not one of them left.

12. Then believed they his words; they sang his praise.

Silent Prayer: *When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee.*—Isaiah 43:2.

Water represents material cleansing, and fire, spiritual cleansing. When John baptized with water he washed

away the sins of an external character. He did not enter into the subconsciousness. It takes something more powerful than water to purify the error conditions accumulated by the soul in its many incarnations. The presence of God through Christ is necessary to purify this part of man.

Water also represents that great mass of thoughts that conform to environment. Every thought we have leaves its form in the consciousness, and all the weak, characterless words and expressions gather in the subconscious as water. When we get discouraged or disappointed and "give up," this flood of negative thought from the undertow of life comes to the surface, and we are conscious of bodily weakness of some sort. When this becomes chronic the doctor names it diabetes or Bright's disease. Then if we get scared, there is trouble ahead.

But when we know the Truth, and "brace up," the waters are confined to their natural channels again and our strength is restored. It is the Lord that responds under the Divine Law to our thought and word. It is those who "believe through their word," that demonstrate. When one is so attached to property or position that its loss takes away courage and ambition, the body functions corresponding to materiality sympathize.

We build into our organisms whatever we most think about. A woman decided that she must put a part of her husband's salary in the bank every month, which she did for several years, and it became an absorbing thought with her. But she found that a tumor was forming in her abdomen, which grew in size as the bank account grew. She was threatened with an operation, but took Science treatment instead, and the tumor has been gradually disappearing. (She is denying the power of that bank account to build up in her mind and body its material counterpart.)

When we "let go," and give up to material conditions, and get the result in a sense of weakness, the Spirit usually warns us in some way of the watery flood into which we have dropped. To dream of falling into the water is a pointer in this direction. The remedy is, Lay hold on God. His life and power are everywhere, and he is always with

those who *believe* in him and affirm his presence. God will save you out of all negative thought-conditions if you will seek him and conform to his Law.

SUNDAY, JUNE 23.

TEMPERANCE LESSON.—I Cor. 10:23-33.

23. All things are lawful; but not all things are expedient. All things are lawful; but not all things edify.

24. Let no man seek his own, but each his neighbor's good.

25. Whatsoever is sold in the shambles, eat, asking no question for conscience' sake;

26. For the earth is the Lord's, and the fulness thereof.

27. If one of them that believe not biddeth you to a feast, and ye are disposed to go; whatsoever is set before you, eat, asking no question for conscience' sake.

28. But if any man say unto you, This hath been offered in sacrifice, eat not, for his sake that showed it, and for conscience' sake:

29. Conscience, I say, not thine own, but the other's; for why is my liberty judged by another conscience?

30. If I partake with thankfulness, why am I evil spoken of for that for which I give thanks?

31. Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

32. Give no occasion of stumbling, either to Jews, or to Greeks, or to the church of God:

33. Even as I also please all men in all things, not seeking mine own profit, but the profit of the many that they may be saved.

SILENT PRAYER: *It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth.*—Romans 14:21.

In the statement "All things are lawful for me, but all things are not expedient," Paul places himself in the Absolute and recognizes that man is above the law when he realizes and acts from the standpoint of his spiritual selfhood. The Absolute is not bound by the relative; the lawmaker is above the law; God can do no evil, no matter what he does. This must be the conclusion of the logic of pure truth. Men often catch sight of this truth and proceed to carry it out in their lives. They say, "It does not matter what we do; we can dissolve the results of our acts by denial, and stop the working out of the law." Many crimes have been committed in the name of this kind of reasoning. "The end justifies the means" is based upon it. Regular confessions for sins that are committed with the expectation

of confession and forgiveness are in line with it, and the modern metaphysical practices of bringing about external results to prove the power of the "science," are all based upon an evasion of the law. Paul saw the possibility of doing all this, yet he was wise with the wisdom of the Spirit, and he said, "It is not expedient; it does not edify."

In all these questions we must take into consideration the rights of others. "Let no man seek his own, but every man another's wealth," or good. If this view of the subject was always righteously applied, there would be no interference with human liberty. We should beware how, in our zeal to help people, we interfere with their liberties. Not only should we discern the law in the Absolute, but also its relation in the lives of those who are in the consciousness of the relative.

In the matter of eating and drinking, Paul laid down rules that in different epistles are in direct opposition. In this lesson he says, "Eat, asking no question for conscience' sake," and in Romans 14:21: "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth." Thus even prophets and preachers often trim their sails to suit the popular wind.

The saving grace of these questions is found in the admonition, "Do all to the glory of God." If we are truly seeking to conform to the Divine Law and glorify the Spirit in manifestation, we shall not go far wrong.

DAY AND NIGHT

How long is a life, dear God,
And how fast does it flow?
The measure of life is a flame in the soul,
It is neither swift nor slow.
But the vision of time is the shadow cast
By the fleeting world on the body's wall;
When it fades there is neither future nor past,
But *love* is *all in all.*

—*Henry Van Dyke.*

SOCIETY OF SILENT UNITY

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

The Society of Silent Unity is the Absent Healing Department of the Unity work.

It has members everywhere, and helps them in every need of life.

You can become a member of this Society and receive its help, if you have faith in the power of God.

We will pray to the Father in secret and he will reward you openly. This promise is being daily fulfilled in this work.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you, full measure, heaped up, pressed down and running over."

All letters are confidential.

UNITY SCHOOL of CHRISTIANITY
SILENT UNITY DEPARTMENT
Tenth Street and Tracy Avenue, Kansas City, Mo.

CLASS THOUGHT

May 20 to June 20, 1918
Held daily at 9 p. m.

I no longer accuse myself or others of sin and evil. Forgiving, I am forgiven and healed.

PROSPERITY THOUGHT

May 20 to June 20, 1918
Held daily at 12 m.

I daily praise the Invisible Good that is bringing the ships of Prosperity into my harbor.

THOUGHTS FOR DAILY MEDITATION

The following are the texts to be used by the Silent Unity workers at Kansas City, Missouri, in the 10 a. m. Silence from May 16 to June 16, 1918:

May 16 to June 1—Luke 21:14-15: "Settle it therefore in your hearts, not to meditate before what ye shall answer; for I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay nor resist."

June 1 to June 16—Psalm 81:8-10: "Hear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto me; there shall no strange god be in thee; neither shalt thou worship any strange god. I am the Lord, thy God, which brought thee out of the land of Egypt; open thy mouth wide, and I will fill it."

EXTRACTS FROM LETTERS

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the Divine Law of Life. There is a point in every paragraph that will help someone.

The body that mediums present to the "friends of the dead" is not the real body, but the astral body, which takes form in harmony with certain ideas held to and believed in by the medium. Because of this fact, these so-called spirits are never able to give one any valuable information in regard to their progress. People who think they are talking to their dead friends and relatives are under the same delusion as the personal man is, who thinks himself the real man. The Truth is that man is Mind, and Mind is capable of being molded into form through the exercise of the Understanding and Will.

* * * * * *

The frequency of reincarnation depends upon one's growth. The reason it takes one person longer to reach perfection than another is because one is willing to grow more rapidly, that is, is willing to let go the personal man

and seek a union with his Divine Self. Perfection depends upon realization of one's Divine nature, and the idea of time does not enter into spiritual unfoldment. The only destiny man has is to become perfect as the Father is perfect. Man's rebirths do not count with God, but are the result of his own experiences.

You are now what you always have been, the Christ of God. The many personalities under which you have lived do not count with God, and the many flesh bodies you have inhabited have served only as vehicles through which you could have the opportunity to express the Christ Self. It rests with the individual just how much salvation from error he will work out in a single incarnation. When man is born of the Spirit, he comes under the law of the Spirit of Life in Christ Jesus, and finds a willing helper in Jesus Christ. Jesus Christ's mission into the earth was to prove to man the supremacy of Spirit over all adverse ideas and their manifestations.

* * * * * *

Circumcision is, in its outer sense, a method of purification for the flesh. All the laws of purification that were given to the Israelites of old were for their physical health, as well as for their spiritual enlightenment and unfoldment. They did not, however, see back of the letter of the law to its spiritual import, so remained in types and ceremonies and outer forms of service instead of entering into the spirit of the commandments which "giveth life." (II Cor. 3:6.)

In Romans 2:25, 28, 29, we read, "For circumcision verily profiteth, if thou keep the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision. For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." In Gal. 6:15, we are told, "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature."

The Jews kept and still keep the outer sign of circumcision, but not having perceived the Truth, they have never been purged from iniquity and its results. Only through becoming a new creature in Christ Jesus, through being puri-

fied in soul and body, is anyone really circumcised in the true meaning of the word. Then the glory of this inner cleansing and purification is worked out into the consciousness and body of man and sets him free from all mortal, corruptible thoughts and manifests as perfect wholeness throughout his entire being.

To those who ask us for advice concerning the circumcision of their children, we say, act according to your understanding and faith. If you believe and know that the power of the Spirit is sufficient to do the required cleansing and healing in your child, it is well to trust the Spirit. If, on the other hand, there is a doubt in your heart as to the efficacy of God's healing power to restore through the Holy Spirit, then you must either build up your faith or have the child circumcised.

* * * * * *

We have read many of the prophecies that are published in this day concerning the changes that are to take place in the earth, and the troublesome times which must necessarily attend the breaking up of earthly kingdoms and conditions, that the Christ kingdom of peace and righteousness may be established. While we believe that the predictions of the Bible are true in a general sense, we have not felt led to put before the people the things that are coming to those who do not know the Truth, and who have not learned to dwell in the "secret place of the Most High." Enough prophets have arisen to warn those who are not altogether blinded by the sense consciousness of the necessity of heeding the command of Jesus Christ, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass."

Our work is to teach people how to trust in God and keep his laws, and so remain alive and whole, no matter what takes place in the world about them. For this reason we are more concerned in giving forth the inner or spiritual interpretation of the Scriptures than in rendering a literal explanation.

The most essential thing is to find the kingdom of God within ourselves and keep its laws. When we consciously abide in the presence of the Father we will be guided, protected and kept in peace and safety, no matter what the

appearance may be in the outer world. As we detach ourselves from the mortal, limited self and enter into the Christ consciousness, we realize and demonstrate the good. In the kingdom of Heaven (realm of Divine Ideas), we do not live in the yesterdays or tomorrows, but put all the life, love, substance and zeal of ourselves into today. This does not mean that we blindly shut our eyes when the Holy Spirit "shows us things to come," but we realize the truth that "now is the day of salvation," and do not waste our substance in anxiety about what the future will bring. The future will bring to the individual the fruit of his thoughts of today.

* * * * * *

There are many things that stand in the way of receiving healing and prosperity, and one of the greatest is *pride*. People are sometimes too proud to accept if they cannot give in outer ways as they wish to do, and so they keep the channel of supply closed and hinder their good from becoming manifest. Our literature takes up the law of giving and receiving, from every standpoint.

Your daughter-in-law needs to rise up out of herself, put away all pride and sensitiveness, which is of the limited personal self, and exercise more faith and trust in God. God is more willing to give than his children are to receive. Would not Mrs. R—— feel much hurt if one of her little children should refuse to receive food and clothing and shelter from her because the child was not yet able to give value received in an outer way? Would it not grieve her beyond measure to see the child droop and fade, and perhaps die, because it was too proud to receive the things it needed to sustain life? Yet this is just what she is doing. Are we not God's messengers? It is the Father working in and through us that helps those who seek our aid. Those who need our assistance should not hesitate to come to us for our ministry. Our trust is in God, and he will supply our needs if we are true to him.

If one can give and does not, then he has that matter to settle with the great Giver of all Good; we are not his judge. If one does not see his way clear to give, then he is just the one who should seek our prayers and instructions, that he may be lifted out of poverty and the idea of lack into pros-

perity, and thus become able to both give and receive more abundantly. There are two ends to the channel of supply—giving and receiving. It is very important in demonstrating abundance that the channel be kept wide open. One must give freely of that which is his to give, whether it is money, a kind act, a loving thought, or a true, freeing, healing, cheering Christ Word. He must also be willing to receive every good that comes to him just as graciously and thankfully as he gives or wishes to give. Some people have to learn to receive first, that they may consciously have something to give; others must learn first to give and let go of covetousness, before they can receive freely of the true riches.

* * * * * *

If you will cease trying to reason out what you should do in regard to holding to the religious views of Unity, and of the different denominations you mention, and go within and seek the Holy Spirit for light, you will be convinced of that which is really for your highest good. The time is past when we can hold to anything of a religious nature out of a "sense of honor" or sentiment. There are no halfway principles. Our ideas either align with principles of Truth, or they do not. "Choose ye this day whom ye will serve." We know that it is not conducive to one's healing to associate too freely with people who believe in and talk about sickness and disease, and who do not recognize and confess the One Great Healer as their physician—it matters not whether they be professed Christians or non-professors. One must be undivided in his faith, and true to his highest standard of Truth, if he is to demonstrate easily and quickly his Divine birthright of wholeness and plenty.

* * * * * *

It is a *fact* but not a *truth* that evil, in various forms and aspects, appears in the world. Truth is that which is founded in an eternal Principle of Good. We are instructed to love the Lord with all the heart, mind, soul and strength. To love God is to love the good, the pure, the true and the righteous, and to think on these things. When one has his attention centered in the Truth, he has no time nor inclination to think of darkness or ignorance. In order to love the good effectually, we have found that we cannot

give the forces of our thought to error. The more one thinks about anything that is evil, the more hatred it stirs up, until the opposing spirit of the idea held in mind depletes the organism and eventually throws the whole body in a state of darkness, called death. There is no power of evil. Man's belief in evil is the only power adverse to good. God is the one Power in the universe. Evil is not founded in God, therefore it is a transitory appearance that has been built up by man through erroneous beliefs and thoughts, and will disappear as soon as man learns to deny thoughts of evil in consciousness, and gives the substance of his mind to ideas that are eternally true and abiding. Jesus told us to judge not according to the appearance, but to judge righteous judgment. One must not arrive at conclusions from external appearances, but from the inner logic of Spirit. Agree with the Absolute Truth of the omnipresence and omnipotence of Good, and that which you decree in mind shall be established unto you, and shall manifest as the harmony of your body and affairs.

* * * * * *

Our mission in the earth is to uncover error, fearlessly and boldly, and to bring to light the Truth. We do not, therefore, expect our teachings to meet the approval of the "worldly wise," nor to be accepted by those who still cling to the notions of the Pharisees. In fact, our teaching is so simple that those intent upon intellectual attainments miss the truths expressed. Jesus made it very plain that only those of "child-like" minds could receive the kingdom. It has been noticed that as students of Truth come into the consciousness of Oneness in Christ, they strike the same keynote of thought. Truth is based upon similarity and unity of ideas, rather than diversity of ideas. We interpret the Bible as applicable to the individual consciousness, and take it at its face value as well as delve within to find its hidden meaning. But we apply it to man, and thus get practical lessons out of it. We realize that it is much handier and easier for man to blame the creation of rats, mice, vermin, disease, sickness, and corresponding manifestations of discord, upon a perfectly just and loving God, but that does not make the deduction truth. All that emanates from God is "very good" and constructive. Anything that

falls short of this Idea of Perfection is man-made, and the sooner he acknowledges it, the quicker will harmony, health, purity and wholeness be manifest in his mind, body and affairs.

We do not teach a "psychology for health and wealth," nor a philosophy that has as its goal the promotion of the welfare of the personal man. Our teaching has as its foundation stone the regeneration of the whole man, through being born of the Spirit, and conforming the thoughts and acts to the principles taught by Jesus Christ. It has its inception in the *living word*, and bears the substance of this *word* to every receptive heart.

* * * * * *

The law of transmutation was taught to the children of Israel in the very beginning of their journey from Egypt to the "promised land," under the head of animal sacrifices. The animal forces in man must be transmuted to higher planes of consciousness as one grows spiritually. It has been promised in the Scriptures that, when one perfect man was produced, a new kind of transmutation would be established for all who accepted him as the peace offering. This perfect man was accomplished in Jesus, and through him we may enter into the mind of *I Am* without having to pass through the fires of hell, or body destruction. Those who do not accept the lifting up mind of Jesus come under the old law, and are subject to the many forms of mind and body discords of unregenerate humanity.

SANCTUARY!

Let us put by some hour of every day
For holy things—whether it be when dawn
Peers through the windowpane, or when the moon
Flames like a burnished topaz, in the vault,
Or when the thrush pours in the ear of eve
Its plaintive monody—some little hour
From sordidness and self a Sanctuary,
Swept by the winnowing of unseen wings,
And touched by the White Light ineffable!

—*Clinton Scollard in "The Churchman."*

SILENT UNITY HEALING

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

A DOCTOR'S CONFESSION

Dr. Robert S. Carroll, a North Carolina specialist, has written a really helpful book for nervous people, "The Mastery of Nervousness." In its opening pages Doctor Carroll makes this interesting statement of medical belief:

"The truly intelligent physician recognizes that more than half his work is directed to the overcoming of functional, not organic, diseases.

"He also recognizes that in his multiplied and complex efforts to relieve patients one-half of the beneficial effects of his treatment is due to conscious or unconscious suggestion.

"He will tell you that the large majority of the medicines he prescribes produce no change whatever in either the quality or the action of the tissues of the body. . . . The effects of the majority of medicines are produced upon the patient's mind.

"And in many of the other means used by physicians for treatment (electricity, hydrotherapy, etc.) the benefits are largely the result of mental suggestion."

People who are ill—particularly people who feel themselves ill most of the time—will do well to ponder this frank confession.

They have been taking medicine. Perhaps they really need medicine.

But the chances are that what they need most of all is dieting, rest or exercise, and mental treatment that will give them a more cheerful outlook on life and develop in them a resolute will to be well.

The chances are, too, that if they are not getting this treatment the fault is their own rather than that of the doctor who has been treating them with drugs.

Again and again doctors have said to me: "Often we are really compelled to write prescriptions unnecessarily. People who do not need medicine at all insist on our giving it to them.

"If we were to refuse they would feel that we do not know our business and would go to somebody else. Or they would dose themselves with patent nostrums.

"It seems to be impossible to get people to understand that in many cases they have within themselves healing powers which will cure them without the aid of any drugs."

Still, by some means, people must be brought to understand this.

And the more frequently doctors in general voice the sentiment so candidly uttered by Doctor Carroll the sooner the public will be educated as to this important truth.

The outcome of such education, to be sure, will be damaging to certain interests.

It will put the patent medicine fakers out of business. No longer will men find it possible to amass wealth, and through their wealth gain "social prominence," by preying on the sufferings and credulity of unfortunate fellow beings.

And only those doctors will be able to remain in the medical profession who can practice mental as well as physical therapy and discriminate closely in the use of drugs.

But the general health of every community will be vastly improved. Which is indeed a consummation devoutly to be sought.—*H. Addington Bruce.*

Sick people who are depending upon drugs to heal them should read and ponder "A Doctor's Confession." Every educated doctor knows about the inherent healing force of the organism and he trusts it instead of his drugs to bring about cures. Then why not trust this inner healing power wholly and stop fooling people with drugs?

The answer to this query is found in the lack by the general public of any thought about healing processes. The great majority know nothing about the action of the mind on the body in its simplest form, and those who have studied the more complex movements of the subconscious are very few. However, when this subject is explained to anyone of average intelligence there is invariably an acceptance of its truth, and the restoration that naturally follows.

The work of the Unity Society is to teach people this easy and natural law of mind healing, and thousands are being brought out of darkness and ignorance into the light of understanding through following the instructions given in our literature, letters and prayers. Prayer is the greatest of all illuminating and healing agents, and the Apostle voiced a mighty truth when he said, "The prayer of faith shall save the sick."

Here are extracts from a few of the letters we have received this month:

HEALING

Nanticoke, Pa.—I was troubled with a heavy cold in the head and earache, which became so bad that I was

obliged to call a physician and remain at home. The pain in my ear continued to get worse and the doctor pronounced it a mastoid and advised an operation. He tried to make arrangements for my removal to a hospital in town that same day, but being unable to do so decided to wait until the next morning. In the meantime my wife had telegraphed you asking for prayers. Saturday night about midnight something in my head seemed to burst and a discharge started from my ears. I slept the remainder of the night and from that time began to improve. I feel that it was your prayers that brought about the cure, and wish to thank you for the interest taken in my case.—*A. G. M.*

Petersburg, Ind.—I know that your prayers saved my daughter's life, and my heart is filled to overflowing with gratitude to the Heavenly Father and to you. She was taken ill with ptomaine poisoning and peritonitis. Later it developed into appendicitis and an operation became necessary. Three physicians said she could not live, but I wired Unity for prayers and she rallied, much to the surprise of the nurse and doctors.—*Mrs. S. T.*

Saginaw, Mich.—We sent you a telegram for our little son, who was ill with bronchial pneumonia. Before the telegram could have reached you, there was a change for the better and in a few hours baby was smiling and his temperature was almost normal. The doctors are greatly surprised at the way he has recovered.—*Mrs. F. M. S.*

Grand Rapids, Wis.—I wrote you several times about healing me of a dislocated hip and rotated lumbar vertebræ. It is a wonderful story of gradual healing and strengthening. Every day and at every opportunity I would realize the Word you sent me and now my hips are perfectly even, the curvature is cured and my back is straight. The osteopath said he had never known of a curvature being cured at my age, and that he didn't believe there was a woman in town who had a stronger back than mine now. I praise and thank God.—*E. J. H.*

New York, N. Y.—I had suffered for some time with gastric indigestion of a serious nature when my friend Mrs. D., whom you have helped, told me she would request prayers for me. A short time after she had written you, I began to feel relieved and without any change of diet I am now entirely well.—*Miss M. A. D.*

Tacoma, Wash.—I wrote to you asking for prayers and we have been helped wonderfully. Little R. is free from the pain, and she is getting rosy again. Her goitre is almost

gone. I wrote to you about my brother who had a bad leg that was considered almost incurable. I received a letter from him yesterday saying that he was healed.—*Mrs. J. R.*

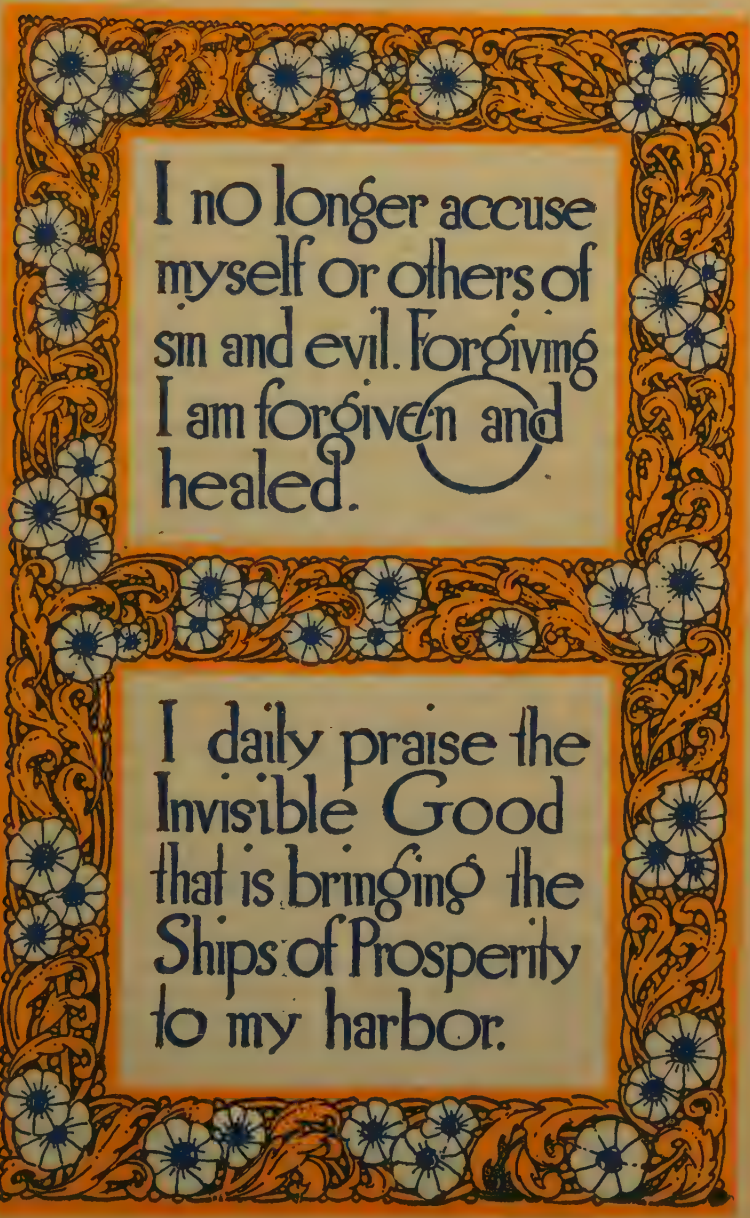
Jacksonville, Fla.—Before Christmas I wrote you for prayers for my mother and she has not had an attack of asthma since.—*Mrs. D. D. J.*

St. Louis, Mo.—Asthma and bronchitis have entirely ceased to exist and I was enabled to go to school last Monday as I had asked. In spite of great weakness I came through beautifully. The money troubles are all cleared up, too. A large amount was sent to me, which more than met all needs. I am so grateful.—*J. H. D.*

Webber, Kan.—I am filled with peace and joy and feel my health and strength increasing each day. In loving, thankful adoration, I praise God for my great gift, and many times I invoke his wonderful blessing upon my Unity friends. I think the Unity School offers the world the true gospel. Doctors pronounced my disease incurable and I suffered intensely for fifteen years. I thank and praise Almighty God that he has made me well.—*B. M. G.*

Philadelphia, Pa.—My brother is feeling fine again; in fact, the pains left him entirely before I even got your letter. I told him I had written you and what had cured him. His little boy had a sore throat and he asked me for the "Prayer of Faith," which my little boy uses when he does not feel just right. He says it makes him well. He is only eight, but a strong believer in Unity. I have been helped financially, too. The business I am in was bought two years ago when it was not worth much, but it has since trebled, and we have a comfortable home. The boys and I have been so well and strong. We have not taken any medicine for over a year. I was wearing glasses at the time I first heard of this teaching, but after I learned of it I laid them aside and now can see better without them. My oldest boy wore glasses, too, but of his own accord he has laid them aside and refuses to wear them. At school they test the children's eyes and he passed the test. So you see we can truly say, "God has done great things for me, whereof I am glad." I had heard all of my life that God *would do it*, but Unity has shown me in a different way what the teachings of Jesus really mean.—*Mrs. J. A. B.*

Indian Lake, N. Y.—I had rheumatism in my right hip so that I could hardly step. I wrote you and prayed to God for speedy recovery, although I was so ill it was a great temptation to just give up. I held fast to the Word of God


I no longer accuse myself or others of sin and evil. Forgiving I am forgiven and healed.
I daily praise the Invisible Good that is bringing the Ships of Prosperity to my harbor.

and today am perfectly well. I do praise God for his goodness and my faith is greatly strengthened.—*Mrs. G. S. M.*

Olean, N. Y.—Everyone I meet says to me, "Isn't it wonderful how you have gained?" I say, "No, it is not, when you understand God's laws." The other day I called at a friend's home and saw the baby suffering with a cold. I just *knew* he was a child of God and by the power of the Lord Jesus he was made free, and the next day I telephoned and asked how he was and was told he was fine. His cold had left him. Praise God!—*D. V.*

Detroit, Mich.—I sent you a telegram Sunday at noon, when I was suffering so with tonsilitis that the pain was almost unbearable, and at seven-thirty it began to leave me. Within ten minutes I could talk and within twenty minutes I was drinking a cup of chocolate and eating some fruit. Before that I could not swallow.—*M. L.*

Palatka, Fla.—The week after I wrote to you for prayers, the abscess in my ear broke and all the pus and core came away through the ear. I have been operated on for mastoid tumor in that ear twice during the last five years and the doctor said if I had to go through it again it would kill me. Praise the Lord, I am healed.—*Mrs. L. R.*

Water Valley, Miss.—My dear mother, who did not have the use of her limbs, is now able to walk alone. Both limbs were sore for about five months but are now healed. Also, a place on her neck which had been called cancer, and from which she had suffered for forty years, is healed.—*Mrs. A. G.*

New Bremen, Ohio—The doctor said my son had ulcers of the stomach, but since I asked your prayers he is entirely cured.—*Mrs. E. K.*

Dinuba, Cal.—The tumor is entirely gone. Praise God.—*Mrs. J. C. E.*

Rochester, N. Y.—I asked your help in overcoming fear of tuberculosis, and you sent me words and thoughts of great strength and support. I was told that I must not teach this year, but a feeling of assurance came to me and I undertook the work as usual, and despite the physician's warning I am still happily working.—*E. M. R.*

Denver, Colo.—You may discontinue prayers for my wife for the relief of pain and the quick healing of her arm. Her arm was broken but is now healed.—*R. T. W.*

Griffin, Ga.—At the time I wired you my little girl had a relapse and the doctor in attendance did not think she could live, as she had vomited for thirty-six hours and was

very weak. She did not vomit more than a half-dozen times after I sent the wire, and her condition gradually became better. I believed she was going to recover and at last God has rewarded my faith. I cannot thank you too much for your help, for notwithstanding the fact that every attention was given her, I do not believe she would be with us today, but for your prayers.—*W. A. B.*

Huntsville, Mo.—I wrote you for prayers for my hand, which I mashed in a job press. Two of the bones were crushed, but they have become normal again, without the aid of bandages.—*M. S.*

Laub, Colo.—I am thankful to say that I can hear as well as I ever could. I have read your little book twice and I say my prayer every night. I am twelve years young. —*I. W.*

Chicago, Ill.—My mother, for whom the doctor feared total blindness, improves greatly. Mother has all faith and we put all our confidence in the power of Truth. The doctor returned two days later to see what the eyedrops did and he says sight is being restored. I praised and thanked God, who is all, and was honest enough to tell the doctor of Unity and your marvelous works. I was successful in speaking the Word silently to a boy, who was supposed to be dying from pneumonia; healed two cases of severe night sweats; healed rheumatism after two doctors had failed; healed two bad stomach attacks after a druggist and doctor failed; stopped severe toothache in myself and many other things too numerous to mention. Truth is wonderful!—*M. H. C.*

Dallas, Texas—I thank you for prayers for a sore throat. The Word went forth and accomplished the purpose unto which it was sent, and I have had several beautiful realizations of Truth the past week.—*Mrs. J. S. S.*

St. Louis, Mo.—The bunions on my feet were entirely healed in a few days. Thank God.—*C. B.*

Saskatoon, Sask., Canada—I am thankful to report that my daughter's health is much improved. She says that a sense of weight, which has pressed on the top of her head, is gone and she can think clearer than for years.—*Mrs. G. E. M.*

Henryetta, Okla.—I wrote you for prayers for a wart growth and it has disappeared. "Bless the Lord, O my soul: and all that is within me, bless his holy name."—*Mrs. L. D.*

Atlanta, Ga.—When my tooth began to ache I de-

clared that it was spiritual; that God's grace was sufficient for every need; that God's love solves every problem, and in a little while the pain ceased. Praise his holy name for his mercy endureth forever.—*Miss M. A.*

Highland Park, Ill.—You have been praying for my daughter, who had a tumor on her tongue and an enlarged thyroid gland. I am happy to tell you that she feels well and strong now. Her tongue is healed and the thyroid gland is entirely normal. We have always had great faith in God's goodness, but never as now.—*Mrs. A. B.*

Hamburg, Mo.—Praise God! I am whole and well. He has healed me. Money cannot pay for what your prayers have done for me.—*Mrs. E. S.*

Cheyenne, Wyo.—Blessings upon you, dear friends, for the help you have given me. I had a good night, free from pain, and the next day felt so much better that I went out and walked two blocks. This is more than I have done for many weeks.—*M. E. B.*

Louisville, Ky.—I am grateful beyond words for the help I have received. I telegraphed you at ten a. m. for prayers for severe cold affecting head and throat. At two o'clock conditions were greatly changed for the better and I was perfectly comfortable. Now, two days later, I am well.—*L. A. C. W.*

Clifton, Ariz.—Within an hour after my message was sent to you I felt the effects of your prayers. Now I am well.—*R. K.*

The Plains, Va.—I am happy to report great improvement in my condition. I am free from pain. I have a new realization of the everywhere-present, abundant life of God, and have a feeling of unlimited strength to do the work God has given me to do.—*H. F. H.*

Lancaster, Pa.—I wrote you for prayers for Mrs. Z.'s eyes. She could not see at all, but is now able to see the light, and we are all so thankful.—*D. M. M.*

Red Boiling Springs, Tenn.—Not a single case of smallpox developed from the one mentioned in my first letter to you. I have waited until time (given by our family physician) had expired to tell you of my appreciation.—*E. D.*

Hill, N. M.—I telegraphed you for prayers for Mr. F.'s eye, and he began to get better the next day. We give thanks every day for the wonderful recovery, as the doctor said it was an unusual case. The sight is perfect. I never feared for the sight of the eye as I knew God would take

care of it. I give thanks to God for putting Unity Magazine into my hands.—*Mrs. R. L. F.*

Escondido, Cal.—Your prayers have done me so much good. I was in bed with the grippe and gathered ear and could not have stood the pain had it not been for prayer. I am feeling well once more and cannot praise God enough. My husband was out of work and our funds were low, but I did not worry and left it all to God. Last night my husband was told he could go to work tomorrow noon. When that is finished there will be something else for him.—*Mrs. C. G. R.*

Kansas City, Mo.—I want to thank Silent Unity for the help given to my mother and myself this winter. She has been better and stronger than during the previous year. I also thank you for the help given me for my eyes. I thought for a time I would have to wear spectacles, as I have to work under an electric light, but I have not needed them.—*A. I. S.*

Freeport, Ill.—Through your prayers my niece has recovered from her attack of appendicitis, and her parents have lost their desire for an operation. Mrs. V. is also gaining daily and I feel much stronger. Through the Truth I hope to overcome all error.—*Mrs. A. J. C.*

Camden, Ark.—O. passed the crisis the night I wired you for prayers. The doctor says he never saw such a wonderful recovery. He was expecting spinal meningitis or some of the other ills that follow scarlet fever.—*Mrs. B. S.*

Pasadena, Cal.—The boy for whom I asked prayers has regained his eyesight, and is splendid. The doctors could not understand the wonderful recovery, as they had said he could never see again.—*R. W.*

San Francisco, Cal.—I wanted to sleep all the time, and thought I could not get up for two or three days at a time. I had such a heavy feeling in my nose, and my speech sounded unnatural. One morning I told my mother I could not breathe through my nose, and I thought I was about to pass out. Mother spoke the Word for me, and declared: "The Life that is in you is perfect health. Every cell and fiber is radiating with Divine energy. Pure rich blood is flowing through your body, removing all obstructions. You draw your life from the inexhaustible Source, the Spirit within." Mother had such a realization of the Truth of my perfect wholeness. All at once I felt a loosening up in my nose and something was dislodged. It turned out to be an adenoid, and came out more perfectly

than if taken out with a surgeon's instrument. This demonstration gives me more faith and understanding of the ever-present Good. I am thirteen years young and have never eaten meat. God bless everyone who reads this testimony, and give them more knowledge and appreciation of Truth. —*F. L. A.*

Los Angeles, Cal.—For the past two months I had abstained from all flesh food, as I believe all must do who enter regeneration, but in order to be pleasing while dining out I ate some "beef loaf." Soon after the meal I was taken violently ill with strange sensations in the head. The pain was so severe as to cause fainting spells and great nausea. At no time was there any pain or discomfort in the stomach. When consciousness seemed to be leaving me, I asked for prayers, and a telegram was sent to Silent Unity. Relief came and in less than an hour I was sleeping soundly. The headaches, which I have had for over thirty-five years, are also gone.—*Mrs. M. C.*

Atlanta, Ga.—Within an hour after I sent you the special delivery letter for prayers for my baby boy he suddenly cried, "Muvver, I can swallow." His face was beaming with joy, and by the next morning he could articulate as well as usual.—*Mrs. A. M. D.*

Venice, Cal.—My feet and limbs are entirely healed and my whole body is taking on a different appearance. I have given up eating meat and the old jealous, selfish thoughts have given way to love. I can truthfully declare, "I am a new creature in Christ Jesus."—*Mrs. L. E. E.*

Cincinnati, Ohio—I am glad to report the birth of a fine baby boy. My wife got along wonderfully well. I thank you for your help, and am inclosing a love offering of five dollars.—*A. L. K.*

Elkhart, Kans.—Baby came, and I never saw a more perfect child. All marveled at the lack of usual pain at its birth. We cannot thank you enough for the help you have given us.—*Mrs. M. V. D.*

Sulphur, Okla.—I wrote you asking prayers for my daughter, who had a nervous and mental breakdown a year ago. I was directed to do this through prayer, and before the surgeon arrived Sunday morning she appeared normal. She suffered no ill effects after a curettement and was up the following day. I was not a scientist but a very prejudiced Methodist. I give God the praise, and Truth the credit for pointing the way. This is the second cure in my family from the exercise of Truth. Twelve years ago a son

was restored to health. He had Bright's disease and convulsions.—*Mrs. E. W. F.*

Portsmouth, Va.—I quote from a letter received from my sister: "We had three doctors examine little B. and they all said his lungs are in good shape." The letter received just before I wrote you for prayers for him stated this same little fellow had coughed up a teacupful of blood.—*F. C. M.*

Anderson, S. C.—I wrote you in behalf of my niece, who was desperately ill from blood poison, caused by having a tooth extracted. Her life was in the balance for days, but thank God she is well again, and I believe your prayers saved her.—*Mrs. C. S. L.*

St. Louis, Mo.—I wrote you in regard to stones in my husband's kidneys and bladder. The X-ray showed one, and maybe two stones. Our prayers have been answered, for he is now free from the stones, with no operation of any kind. It is all so wonderful, and we are giving thanks continually.—*Mrs. H. D. S.*

May, Idaho—I thank you for the perfect healing of my little daughter of eczema, three and one-half years ago. I know it was done through your prayers, though at that time I was extremely skeptical of healing by faith. A copy of Unity Magazine sent me prompted me to write, and the great blessing followed. Not only did the complete healing of the child result, but I was led to take the Word as a light unto my path.—*Mrs. E. M. H.*

Des Moines, Ia.—Your treatments reached V., for almost instantly the fever subsided, not to return again. A medical doctor would have pronounced her a very sick child as the fever was very high, but I am so thankful that she is all right now.—*L. C. R.*

Fruitvale, Cal.—Have not taken a drop of medicine for weeks, and my bowels respond to spiritual treatment every day. I am beginning to feel how the organs respond to the spoke Word.—*Mrs. A. L. R.*

PROSPERITY

Los Angeles, Cal.—I wrote you for prayers concerning the promissory note due me. You gave your beautiful thoughts in my behalf, and sent me the little message that I carried in my heart: "My justice cometh from the Lord and I trust him to regulate all my affairs." This brought peace to my soul and worry ceased. The full amount of the note has been received, and I am sending Silent Unity a love offering.—*Mrs. A. M. P. B.*

El Paso, Texas—Since I have been receiving your prayers for prosperity very unexpected things have happened; things which caused one member of the family to exclaim, "What luck!" The exact cause of this exclamation was the arrival of a check for payment on property in California, long months overdue. As far as mental vision could penetrate there was nothing in sight but a lawsuit.—*J. E.*

Big Rapids, Mich.—I am so grateful for the help that has come to us through your prayers. Mr. H. has received an increase in salary, and if changes are made in the business as expected he will receive another increase.—*Mrs. H. J. H.*

Bangor, Maine—You began to pray for my prosperity, and a remarkable change has taken place in my affairs. Conditions never looked so prosperous as at the present. I am learning to look to the Father to supply all my needs, and praise him every day for his blessings.—*Mrs. F. M. J.*

Port Henry, N. Y.—My husband got the raise in salary that belonged to him, and we both feel that it was through your prayers. At times it seemed impossible, as so many things came up, but they all melted like snow before the sun. We are so grateful.—*M. C. H.*

Wheeling, W. Va.—I have been wonderfully benefited by your prayers. God's ways are wonderful. I have more money in the bank than I ever had.—*O. C. G.*

Saskatoon, Sask., Canada—Since we asked your prayers the Lord has set our feet upon the solid rock. We shall never slip nor slide again. We have been prospered more than we can express. On her way to work recently, my daughter lost her gold watch and bracelet. We searched for them and I prayed in the silence that they be found. My prayer was answered.—*Mrs. J. M.*

Ottumwa, Iowa—My letter had hardly reached you, when I received word from my cousin informing me that he would meet all obligations on the mortgage, and continue to do so until the farm could be sold to an advantage.—*Mrs. L. B. S.*

Venice, Cal.—The next day after I wrote for prayers, prosperity came to my son, which enabled him to pay his rent and other expenses. We are so thankful.—*Mrs. L. E.*

St. Louis, Mo.—I want to thank you for your prayers. I had to have a certain amount of money to meet a note, and the desired sum came to me a week before the note was due. —*Mrs. C. M.*

San Francisco, Cal.—I now have a position. The wonderful part to me is that I secured it as soon as I put in my application. While riding down to the employment bureau of the typewriter company, I kept repeating to myself the prayer you sent, "I am the offspring of the living God. I am one with his wisdom and that wisdom leads me in paths of peace and true success. All that the Father hath is mine."—*Miss E. S. M.*

Easton, Pa.—Immediately after my wife wrote to you for prayers, my affairs began to mend and have continued improving ever since.—*W. T. M.*

FREEDOM

Catlettsburg, Ky.—I have improved spiritually and in health since I began the study of Truth. I have been healed of the coffee habit and of meat-eating. I praise God for his blessings.—*W. S. B.*

Los Angeles, Cal.—Words cannot express my gratitude for the good your prayers have done me. The cigarette habit, as well as all desire for liquor, has vanished.—*L. G.*

Grand Rapids, Mich.—I asked your prayers in regard to my son, who was addicted to drink. This appetite has left him and he is once more the happy, industrious boy he used to be. I also asked your prayers to sell our home that we might buy a farm. This has been accomplished.—*Mrs. C. L. D.*

Chicago, Ill.—I am so happy to tell you that my husband and I have been reunited in a most wonderful way.—*Mrs. M. W. R.*

Dorchester, Mass.—I gave up meat-eating soon after I became interested in Truth, but did not force my convictions upon my children, preferring them to work out their own salvation. The wrongfulness of taking life soon appealed to my older boy, and although very fond of turkey, he would not touch it at our Christmas dinner. Last week on seeing me put a piece of pork in the bean pot he resolutely refused the beans. Now he is awaiting a leather substitute. I think he is remarkably consistent for his age. —*G. P. B.*

Columbus, Texas—The drouth over this section of the country was broken most beautifully. We had three and one-half inches of slow, gentle rain and it has rained a number of times since. The rain began the very night following the morning you should have received my letter. To me it was a glorious demonstration.—*Mrs. L. K.*

Columbus, Ohio—After being separated from my only child for over five years, she is to visit me two days every three weeks.—*Mrs. L. E. G.*

"BE YE TRANSFORMED"

Van Voorhis, Pa.—I must tell you how much brighter life is since I started to trust God. When anything goes wrong I say, "God's will, not mine be done," and everything grows bright again. My husband has not lost a day's work since I received the prosperity bank. The other night I was in such pain I could not move my arms, and my head felt like it would burst, but I repeated the prayer you sent me and was able to go to sleep. The next morning I felt fine and got up and did my usual work. For months life did not seem worth living, but now it is a joy.—*N. C.*

Detroit, Mich.—I am happy to tell you I am beginning to feel that I am making real progress. In the last couple of weeks I have become conscious of a new understanding. Heretofore, I have felt that God was very close to me, but never within me. Now there is something stirring within me, a great joy and happiness. This feeling flows out through my whole being and I am constantly renewed by it. The exasperation I experienced at people and things has passed away, and my whole body is responding to the Word of Truth.—*J. G. E.*

Glasgow, Ky.—I shall keep on and on giving thanks to you for the joy, peace, happiness, health and prosperity which are ours. I am becoming more conscious of the ever-present good. My husband's business has prospered. My brother has returned to work and is well. Everyone marvels at his wonderful recovery, but we know and understand and again give thanks to God. The inclosed offering is what I have to give in a financial way. I have learned to bless all the money that comes in and goes out.—*Mrs. C. H. P.*

Princeton, Ind.—Mrs. L., for whom I asked your prayers, is gradually improving. There has also been a wonderful clearing up in my own self since you began treatments for my friend. In times of darkness Spirit has whispered, "It is I, be not afraid." I have held firm through it all and realize that I am standing on higher, firmer ground than ever before.—*Mrs. C. O. B.*

Berkeley, Cal.—I have been greatly benefited by your prayers. I am younger, stronger, and better in every way than I was four years ago, when I first began the study of Truth. My eyes are improving very fast. The best thing

I have gained is the realization of the Omnipresent, indwelling Spirit and perhaps the greatest overcoming has been that of a gloomy, unhappy disposition.—*Mrs. C. J. O.*

Mystic, Conn.—I am going to tell you something which you have been telling me for years, and which I have been reading and saying over to myself for a long time. Now I *know* God is Spirit. *There is no other reality.* God is all in all. God is good, all good. Do you get my meaning? I have come into the realization of the Presence. There is nothing else. Neither does one have to go to one's room and have the house quiet and outside conditions perfect in order to go into the silence. It is here, everywhere, all the time and has always been, and that is why all these forty years I have been protected and why I am now at peace. It is all very wonderful. Only the good is real and we cannot escape it. It is all so clear to me now.—*E. F.*

Oakland, Cal.—Good and wonderful things have come to me through your prayers, and I thank you from the bottom of my heart. I have such a happy feeling within my own soul. This is more to be desired than "fine gold," but I had never possessed it before.—*J. C.*

HELPED BY UNITY LITERATURE

Buffalo, N. Y.—I simply must have the Unity Magazine come another year. I like it because there is nothing personal about it—no one person emphasized or brought out. Just a current of Spirit that you can feel (not see), and love to be in! It is just what I feel when I am writing a letter to you—not to somebody but to Unity in Spirit. We are all in the melting pot together, having all that is not perfect burned away from us, leaving only the Good. That first article in the February number, "Renewal and Resurrection of the Body," is so great! I understand and feel every thought of it.—*Mrs. R. C. B.*

Detroit, Mich.—Your work for humanity is great and wonderful. I get comfort, peace and strength from Unity Magazine, which I cannot find elsewhere. In following your teachings troubles have disappeared, and success has come to me.—*M. E. Z.*

Fayette, Ala.—Words cannot express the good I get from Unity Magazine. I am sharing it with my friends and they enjoy it also. The January number was a treasure worth the year's subscription price, and each issue gets better.—*Mrs. J. D. N.*

Seattle, Wash.—Since reading the Unity Magazine, I

have lost the thought of fear and worry, and where discord was once in the home we now have peace. I have so much to praise God for now. I pray God's blessings upon Unity and all its workers.—*H. B.*

Sioux City, Iowa—I have received so much benefit, instruction, consolation and inspiration from Unity Magazine and Weekly Unity. I have also enjoyed the tracts, books, etc., put out by the Unity School.—*M. E. D.*

London, England—I am sending numbers of Unity Magazine to our camp libraries for the soldiers. My daughter also passes on much of the literature, and so the good work spreads.—*H. P.*

West Cedar Rapids, Iowa—Reading Unity Magazine has changed my whole life. I used to be blue and nervous and easily discouraged, but that is all past now. Whenever I need help I read Unity Magazine, and am sure to find just what I need. I sent for a prosperity bank and was surprised at the sudden change in our affairs.—*C. D.*

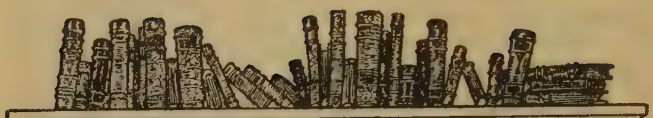
Carthage, Mo.—I appreciate the great opportunity of calling on you and with this letter goes a great heart full of love. Your work is too glorious to want further praise. God must literally beam upon you with satisfaction.—*W. C. L.*

Columbus, Ohio—Everywhere I go people feel that if they can get in touch with Unity they are safe. We Truth students know that we are one great family, and God is everywhere, but you have gathered together more persons into a mighty, powerful whole, and your words are instantaneous in relief for suffering humanity.—*E. H.*

CORRESPONDENCE SCHOOL

W. Wolverhampton, England—I have enjoyed the work on Lesson Two, although it has been done under the "sounds of the guns." The patient study and practice of Truth throughout the three years of this war has caused what might have been a terrible ordeal to be nearly normal life. The Spirit has faithfully protected me from the necessity of leading men into action or injuring my fellow men in any way. It has kept me free from wounds and sickness, and I am thankful to our Heavenly Father.—*J. W.*

Kansas City, Mo.—I am inclosing you offering with love and appreciation for what the lessons have been to me. They have brought the Truth of Christ's teachings closer to me, and I feel that the lessons are invaluable. It is my earnest wish that many will take advantage of such a glorious opportunity for studying the Truth.—*J. L. O.*



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TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of *Unity Magazine* was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expires with this issue. Promptness in renewing will be gladly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appears, inclose it with your renewal and mail it to us. We will understand that it is your renewal.

UNITY FIELD TEACHERS

The Unity Society of Practical Christianity is now prepared to send competent teachers into the field to help establish centers or aid centers already established in extending their work.

Write to the Field Department of the Unity School of Practical Christianity, Kansas City, Mo., for particulars about this branch of the ministry.

The following movements are reported from Field Teachers, who have gone forth from this center:

Kate M. Nevill returned April 25, from her work in Louisville, Ky. She will begin a course of instructions in Practical Christianity, at the Assemby Hall, 16th floor, City National Bank Bldg., Omaha, Neb., April 28, with a lecture on "Practical Christianity," at 11 a. m. Other classes are as follows: May 1, 8 p. m., "Spiritual Healing;" May 5, 11 a. m., "Faith;" May 8, 8 p. m., "The Greatest Power in the Universe;" May 12, 11 a. m., "Eternal Life."

Classes in Meditation are conducted on April 30, May 2, 7 and 9, at 3 p. m. Prosperity talks daily at 12 m., excepting Saturdays and Sundays. Interviews, advice and healing can be arranged by appointment. Public invited.

Mrs. Jennie H. Croft has charge of the activities of the Unity Center at 1013 Nicollet Ave., Minneapolis, Minn., for a month, beginning April 10, as follows: Sundays at 11 a. m., Address; Mondays and Thursdays, 8 p. m., each week, Bible Lessons; Wednesdays, 3 p. m., Mid-week Meetings. Mrs. Croft will also speak in the Public Library at St. Paul, Minn. on Monday, 2:30 p. m., each week.

Mary C. O'Neill, active in the work at Kansas City, recently returned from Minneapolis, Minn., where she spent a month in promoting the activities of the Unity Center at 1013 Nicollet Ave.

Richard Lynch, of Kansas City, Mo., conducts service Sunday, May 26, at 11 a. m., of the Unity Society, St. Joseph, Mo., his subject being, "Passing Over the Flood

of Mortal Thought." Services are held at I. O. O. F. Hall, Seventh and Charles Streets.

George Huston, of Kansas City, Mo., conducts services at 11 a. m. at the Unity Society, St. Joseph, Mo., as follows: May 5, "Do Unto Others." May 19, "Coöperation in Spirit." Services are held at I. O. O. F. Hall, Seventh and Charles Streets.

E. V. Ingraham, recently returned from Boston and other eastern points, where he conducted classes in Practical Christianity, is now completing a Course of Lessons at the Unity Center, Kansas City, Missouri. Mr. Ingraham contemplates a western trip, and desires calls from California and towns enroute.

Ida M. Mingle, associated with the Unity work at Kansas City, Missouri, is now ready to begin activities in the field. Unity readers desiring her coöperation in organizing Unity Centers, or aid in promoting the work already established, should communicate with her through the Field Department.

The Unity Society of Practical Christianity at 626 Minnesota Ave., Kansas City, Kansas, conducts meetings every Sunday evening at 8 p. m., with A. A. Bredemann, Paul Spielberger, Joseph Tallman, alternating as speakers.

A FEW MORE BRICKS, PLEASE!

When a member of the Unity Brotherhood, living in a distant city, proposed that we sell bricks in the New Unity building to aid in paying for it, we quickly acquiesced in the plan, and have received several thousand responses to the call which was then sent out. We planned to have the interior walls marked off in oblong bricks and the names of the purchasers marked on them for future reference.

Some sent mottoes and scripture references, with money to pay for their inscription on a number of bricks.

We have found this coöperation in the work by our good friends has been the means of bringing us in closer touch with one another, and we know it will prove a lasting bond of Unity.

Quite a few bricks are left of the 15,000 which we had marked on the walls, and we shall be glad to have you

join us in stamping your approval of this work with your name on one or more bricks.

Some people have thought it would have been more spiritual to let members buy invisible bricks without any record being kept of their names. That is a good way, too, and we shall cheerfully receive the money and blessings of those who choose this method.

However, the name calls up the mental picture of the individual and we seem to get in closer touch with his character when we hear the name or see it written or printed. The story of the conversion of a man from Tarsus is much more vivid when we read that it was a real, live man named Paul. Scripture writers fairly revel in names and every narrative begins with the naming of God, Jehovah or man. We bless you in the name of the Lord Jesus Christ.

A WITNESS; HIS TESTIMONY

We take the liberty of printing this letter without permission of any of the persons mentioned, hence do not give names. The book referred to is "Christian Healing," by Charles Fillmore. The letter was written by a lawyer to a friend whom he greatly desires to help.

"If you are ready for this book and this kind of work and will read it attentively and studiously, it will, to a very great extent, reveal a new world to you and will relieve you of your habits of worry, restlessness, peevishness, and will help your temper as it has helped me. I imagine, indeed, I think I know, that you worry over foolish things, let your temper get away with you and are needlessly restless; in other words, you are afflicted with obsession, and, I apprehend, to a greater degree than I was.

"The things set forth in this book are not new matters, but are old ideas revived and put into practice. A new light is thrown upon them by these modern writers.

"Let me venture this prediction: a careful, calm, dispassionate reading of the various chapters in this book will do you more good than all the sermons you have heard preached in the last forty years, will give you more spirituality, bring you nearer to God and will, consequently, be of incalculable benefit to you.

"These hurried suggestions that I make to you are personal to you; that is, I do not make them for other people,

but I have always felt a kind interest in you and I want to see if this kind of study (and it is endless, because there are numerous disquisitions along this line by eminent men), when embraced, adopted and practiced by you, will not change your entire life as it has changed mine in the last six months, and give you cause for endless joy and rejoicing. This book has done me more good than anything else I have ever studied, and has changed the whole tenor of my life. I do not worry, I have gained greater control of my temper and I sleep and rest better, and I firmly believe that it will have the same effect on you. I predict that you will be more cheerful, you will be happier every way and will find the kingdom of heaven right here on earth now."

For a further discourse of the Word, "In God We Trust"—United in One—"E Pluribus Unum," read "To You," by Florence Crawford, of *The Comforter*, published in the May 5, issue of Weekly Unity.

Our readers will be interested to know that the new cloth editions of "Christian Healing," "Lessons in Truth" and "Miscellaneous Writings" have been bound exactly alike. Each is covered in a rich, dark blue cloth, and when all three are together, being the same size and color, they form a handsome Unity library. All of our future cloth bound books will appear in this uniformity of binding.

Beside the cloth binding we can supply our books in paper cover, Khaki cloth for trench use and limp binding in pocket edition. A more complete description of the binding will be found elsewhere in this magazine.

The above mentioned books are listed in our catalog at the following prices:

"Christian Healing," paper cover, 75 cents; cloth binding, $1.50; khaki-bound, $1.50; limp binding (pocket edition), $2.50.

"Lessons in Truth," paper cover, 50 cents; cloth binding, $1.00; khaki-bound, $1.50; limp binding (pocket edition), $2.50.

"Miscellaneous Writings," paper cover, 50 cents; cloth binding, $1.00.

When telegraphing to Silent Unity for help be sure to give your street number. This will enable us to send a return wire if the case requires it.

SOCIETY OF SILENT SEVENTY

"The Lord appointed seventy others."

The Silent Seventy is the department of Unity work organized for the special purpose of distributing literature. It developed out of a growing demand from our readers for literature explaining the Truth. This department of our work is founded on the incidents related in the tenth chapter of Luke, when "seventy others" were sent out to teach and heal. Its members receive pamphlets and sample copies of our magazines and distribute them. These members abide in "every city and place."

You who have been benefited by the study of the Truth that sets free, and who desire to help others to see the Light, are invited to join the Silent Seventy and take up this work. There are no membership dues; however, freewill offerings are welcome.

Each month we will publish a testimonial from a member; this month we give the following:

London, England—It is with pleasure I write to tell you I have received the literature, for which I send many thanks. January Unity Magazine is simply splendid, and has filled me with such hope, courage and peace. I now realize that all is well. God is in his heaven, and nothing can harm me. I always get great help and assurance from my dear Unity Magazine. I love it, and carry it about with me everywhere. I always talk of the good I find in its teaching, and many have begun to understand. You are doing a splendid work in the world, sending out all over the globe these beautiful vibrations of good, uplifting and inspiring Words of Truth. I am learning the value of daily meditations and am reaping the results of statements that appear in Unity Magazine. I learn by heart these fine steps in realization of Health, Wisdom and Prosperity. They fill me with Power and Joy, and when I need harmony they come bubbling up to the surface, renewing me in mind and body. God bless Unity and its workers. They shall reap great reward for the spread of the Truth. Unity is growing rapidly in power. I see a great difference every month, and delight in its progress. I am putting away sixpence in my prosperity bank now and again, for the Cause. I desire to help as much as I can, for I know from experience the value of Unity.—*Madame R.*, S-70 No. NN-65.

To Publishers—We do not review books.

CHARLES FILLMORE, *Editor.*

IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your subscription to Unity Magazine please renew at once. When a yellow blank is found under this notice, it means that your subscription expired last month. If the blank is placed in this issue, your renewal should reach us before the 5th of June to avoid missing the next number. Use money order if possible, but bills or two-cent stamps may be sent at our risk.

WHERE UNITY PUBLICATIONS ARE SOLD

Cal., Alameda—Home of Truth, cor. Grand and Alameda Ave.
Los Angeles—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 91 Black Building; The New Thought Church, 514 Fay Building.
Oakland—California College of Divine Science, 727 West 14th St.; Jessie J. Knox, 5453 Manila Ave.
Palo Alto—N. T. Truth Center, 543 Channing Way.
Sacramento—Home of Truth, 1415 L St.
San Diego—House of Blessing, 2109 2d St.
San Francisco—Home of Truth, 1109 Franklin St.; California Truth Center, 68 Post St.; Occult Book Co., 1141 Polk St., near Sutter; Downtown Truth Center, 617 Shreve Building; Metaphysical Library, 3d floor Rosenthal Building, 165 Post St.; Mission Unity Center, 2476 Mission St.
San Jose—Home of Truth, 144 North 5th St.
Colo., Denver—College of Divine Science, 730 Seventeenth Ave.; Charles Edgar Prather, 3929 West 38th Ave.
Pueblo—Lydia Keeling, 108 West 10th St.
D. C., Washington—Woodward & Lothrop, 10th and F St., N. W.; Home of Truth, 1899 Wyoming Ave., N. W.; Cora L. H. Thomas, Eagles' Wings service and rest room, 509 11th St., N. W.
Fla., Jacksonville—M. Spiller, 1712 Main St.
Ill., Chicago—Unity Society, 707 Schiller Building; Unity Society, 5935 Prairie Ave.
Ind., Indianapolis—Unity Truth Center, 1114 Odd Fellow Bldg.
Ky., Louisville—Truth Center, 307 Bernheim Bldg.; Kaufman-Straus Co., 4th Ave.
Mass., Boston—The Metaphysical Club, 30 Huntington Ave.; New Thought Library, 347 Walker Bldg., 120 Boylston St.
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Grand Rapids—Mrs. Fred H. Meyer, 526 North Ave.
Kalamazoo—School of Christianity, 211 W. Dutton St.
Mo., St Louis—H. H. Schroeder, 3537 Crittenden St.; New Thought League, 509 N. Newstead Ave., Alexandria Bldg.
N. J., Newark—Newark Truth Center, 435 4th Ave., near Roseville Sec.
N. Y., New York City—Brentano's, 5th Ave. and 27th St.;

Goodyear Book Concern, 1133 Broadway; New Thought Publishers, 110 W. 34th St

Ohio, Cincinnati—New Thought Temple, 1215-16 Mercantile Library Building.

Dayton—W. V. Nicum, 501 Conover Building.

Ore., Portland—The Metaphysical Circulating Library, 402-3 Central Building, 10th and Alder Sts.

Pa., Philadelphia—Unity Center, Room 432, Presser Bldg. Annex, 1713 Sansom St.; New Thought Book Shop, Weightman Building.

Germantown—Unity Center, 121 W. Johnson St.; New Thought Center, 6043 Germantown Ave.

Wash., Seattle—C. Louise Foulkes, 509 Chickering Hall, 3d Ave. and University St.; Unity Center, 813 8th Ave.

Spokane—Spokane Book and Stationery Co., 903 Riverside Avenue.

Australia, Melbourne—Anna Hudson, 145 Collins St.

Canada, Toronto—New Thought Alliance, Foresters' Hall, 22 College St., Mrs. M. Hunter-Jones, Royal Pembroke, 82 Pembroke Street.

Winnipeg—The Mobius Book Emporium, 258 Portage Ave.

England, London—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Bldg., Ludgate Circus, London, E. C.; Higher Thought Center, 40 Courtfield Garden, Cromwell Road, S. W.; C. Maurice Dobson, 146 Kensington, High S. London, W.; Helen Rhodes Wallace, Bournemouth, Wyndham Lodge, Tregonwell Road, West Cliff.

Sydney, New South Wales—Truth Center, Coles' Arcade, 346 George Street.

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not like to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written to us for lists. We cannot grant the privilege to everybody, but to those only who we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity:

Dr. W. Riedl, Wilbur Springs, Cal.

Mrs. A. A. Brown, 743 Harrison St., Petersburg, West Virginia.

Charlotta J. Rogers, 343 Greenleaf Ave., Whittier, California.

Madame Regina Van Geude, 742 Lawrence Ave., Phone, Ravenswood 9785, Chicago, Ill.

Lillian E. Tappan, 5629 Blackstone Ave., Chicago, Illinois.

Mrs. M. J. Myers, 1034 W. 7th St., St. Paul, Minn.

Mrs. Kate Case, Lebanon, Ind.

Edward S. Zollas, 41 S. Sherman St., Denver, Colo.

Mrs. M. E. Sowrance, Cor. Dallas and Crawford Sts., Houston, Texas.

Mrs. Frankey Gott, 29 N. Ave. 25, Los Angeles, Cal.

Harry Mariott, Bannock Hotel, Pocatello, Idaho.

Anna B. Crowl, Lacon, Ill.

E. H. Stevenson, Dayton, N. Mexico.

In the surrounding states are many small Unity Centers and many farmers and their families have received some spiritual healing or help through Unity. They also take your magazines. I feel sure that some, if not a large number, of Truth students will go to the country for harvest, or longer. How much nicer for both if they could go to some of these families who follow your teachings.

I am a Truth student myself who would go out at any time and would like to go to a family of Unity thought. The question of food alone would be one consideration. But there is difficulty in getting in touch with each other and I have written you on this account. I would be glad to hear from you upon the matter, or for any assistance that might be in your power to give. Very truly yours,

George Stevens, 1951 N. 14th St., Kansas City, Kans.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Class Thought" and "Prosperity Thought" be given in Unity Magazine for one month in advance. In response to such requests we give below the thought that will appear in June Unity Magazine:

CLASS THOUGHT

Held daily at 9 p. m.

June 20 to July 20, 1918

"I will heal thee." "I will restore thy health unto thee."

PROSPERITY THOUGHT

Held daily at 12 m.

June 20 to July 20, 1918

Through the Divine Law of giving and receiving every need is fully supplied.

ADDRESSES BY CHARLES FILLMORE

As speaker for the Unity Society of Practical Christianity, in Unity Auditorium, Kansas City, Mr. Charles Fillmore has delivered many helpful and inspiring lectures. Fifty-two of Mr. Fillmore's best addresses have been selected by the Unity School and printed under the title of "Temple Talks."

"Temple Talks" teach how the spiritual law in its various phases may be brought into practical use in solving the many problems of life that daily confront the average man or woman. Please read over the contents of the books.

Temple Talks No. 1—"The Overcoming Power of Divine Fearlessness," "A Psalm of Deliverance," "Temperance," "Man's Power to Forgive Sin," "The Seeing Prayer," "Let There Be Light," "The Man of Authority," and "Safety."

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Temple Talks No. 3—"The Book of the Law," "Christ Is Risen," "Obedience," "Forgive Us Our Debts," "The Day of Rest," "This One Thing I Do," "Power to Forgive Sin."

Temple Talks No. 4—"Health Is Catching," "The Lamb of God," "Deceptive Promises of the Devil," "Jesus Christ, Mediator," "First Steps in Regeneration," "Divine Evolution," "Good Will Toward All Men," "The Inner Meaning of the Name," "The Book of the Law," "Real and Reflected Spirituality."

Temple Talks No. 5—"How to Build Up a Wasted Body," "The True Defense," "The Metaphysics of Order," "The Unity of Will and Love," "Remission of Sins," "The Foundation of the Second Temple," "'I Am' Is Might," "The Fiery Test," "The Responsibility of Man," "Spiritual Man Expressed Is God Manifest."

All the volumes of "Temple Talks" are uniform in size and style. Bound in artistic paper cover, price $1.00 for the five volumes; in cloth, $3.00. Single copies, paper cover, 25 cents; cloth, 75 cents each.

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Trench Edition of a New Book

"A TRUTH STUDENT WITH THE SOLDIERS"

by MABEL HUNTLEY

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Other Trench Editions for the Soldiers

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UNITY SCHOOL OF CHRISTIANITY

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by IDA M. MINGLE

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"Truth's Simplicity" is a paper covered booklet. It is sent in a handmade envelope that matches the cover. The price is 20 cents.

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by JENNIE H. CROFT

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TWELVE LESSONS IN THE SCIENCE OF BEING

by CHARLES FILLMORE

Here is a book on practical spiritual healing. It explains the Healing Law which Jesus Christ proved, and which every man and woman can understand and practice.

It is a textbook on applied metaphysics.

"Christian Healing" was written after a quarter of a century of practical experience in teaching and healing. It is now in its fifth edition, revised.

A brief outline of the contents of each chapter of "Christian Healing" will be found on the following pages. Lack of space prevents a fuller description of these unusual lessons.

Each chapter of the Twelve Lessons in "Christian Healing" is followed by a page of affirmations which are used in connection with the lessons. The statements are for the development of the realization of the Christ consciousness.

In addition to the twelve lessons in "Christian Healing," the book contains thirteen auxiliary chapters upon the following subjects:

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Contents of "Christian Healing"

LESSON ONE—THE TRUE CHARACTER OF BEING

Science founded upon Spirit—Primal Cause—Man's place in the Universe—The seat of power—The creating and sustaining Power of the Universe—Mysteries of creation—Mental laws—Mind back of nature—Power to make ideas visible as things—Conscious mental awakening—Nearness of God—The character of God.

LESSON TWO—BEING'S PERFECT IDEA

The foundation of Divine Science—Spiritual truth—How the original mind creates—The law of mind action—The impulse within your soul—What am I?—The mystery of Being—The trinity—Occult knowledge and modern investigation—Your true self—Power of the superconscious mind—Being "born again"—A new light on the life of Jesus of Nazareth—Latent energies.

LESSON THREE—MANIFESTATION

Religion and science—Science in Christianity—Creative action of Universal Mind—From the formless to the formed—The six days of creation—The reserve forces of man's organism—Putting on incorruption—The beginning of the resurrection from the dead—The inner resources—The law of expression—Power ideas—Regeneration.

LESSON FOUR—THE FORMATIVE POWER OF THOUGHT

Thought the builder of the body—Nerve fluid—Magnetic force—Self-renewing organs—Laws of nature—Inner intelligence—Man's creative power—The realm where atoms, molecules and cells are formed—Substance—The life center—The robe of power and mastery.

LESSON FIVE—HOW TO CONTROL THOUGHT

Man's control—The key to a metaphysician's work—The power of the mind to build or destroy—The effect upon

the body of financial grasping—The effect of a dominating will—The remedy—The object of man's existence—Divine illumination—The Jesus Christ standard—The forgiveness of sin—The attainment of happiness.

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The original creative Word—The Word made flesh —Man's own consciousness—Thought vibration—Universal Ether—Following the creative law—Producing conditions in others by words—Unity with Supreme Mind—Faith and understanding—The motive power—There are no secrets —The greatest discovery of all ages—The everywhere present substance.

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The law of Moses—The balance of love and justice—Good judgment—The day of judgment—Various meanings of "hell"—Discipline not punishment—The penalty taught by Jesus—Purification—Singleness of Mind—"Righteous indignation"—The One Supreme Judge—Jealousy—The remedy—Success in the world dependent upon good judgment.

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The present revised edition of "Christian Healing contains 260 pages. The price of the book, in neat paper cover, is 75 cents a copy. In substantial binding of dark green cloth, with top and title stamped in gold, "Christian Healing" sells for $1.50; Trench edition for soldiers, khaki binding, price, $1.50; handsome limp binding, $2.50.

To study classes and schools we make special prices upon request.

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TENTH AND TRACY AVENUE, KANSAS CITY, MISSOURI

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